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# The Korea Mission Field



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REV. ROGER E. WINN
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A Mountain-Spirit Shrine (San Sin Dang) (page 22)



# THE KOREA MISSION FIELD

# A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

JANUARY, 1923

No. 1

### Editorial.

### Will The Christian Church Function Today?

V

#### PENITENCE.

THE present is an age of specialization. We have grown to discredit general medical practitioners and to insist that the human body shall be partitioned and that one of the parts shall be allotted, for special study, to every medical student who would achieve distintion; hence we have eye, ear, nerve, etc., specialists. When in 1914 the World War was sprung upon Europe, an early and oft repeated query was this, "Why did not the Church prevent the war?" Was not that her special business to which Christ commissioned her? Because no answer to this question was vouchsafed, confession of guilt by the Church was inferred by many, who forthwith jumped to the conclusion that Christianity, specially sponsored by the Church, was a failure. Thus was provoked a Babel din of mutual contradiction which was in part allayed by the clear voice of George Barnard Shaw declaring,—"The conclusion that Christianity is a failure is utterly untenable because Christianity has never been tried!" This declaration together with the terrific onslaught of the Germans, held this contention in abeyance until the "war to end war" was concluded.

DESPITE the best statemarship of half the world, including Mr. Wilson's fourteen propositions, supposedly embodied in the Peace of Versailles and the League of Nations, and the best prayers and efforts of the past four years, all signs indicate that we are drifting into another world war, the armistice being only a truce, except that the suppressed conviction of 1914 that the christian church is specially qualified to function as a leader in the spiritual

realm has emerged to the surface, is growing apace and is coming to the fore.

POR the solution of the problem of world peace there have been seventeen conferences political, religious and mixed,—the Conference of Lausanne being the last. At the Copenhagen Conference church leadership, in the premises, was freely discussed and as one of the results Dr. J. H. Jowett, of London, issued a challenge to the churches of christendom, Roman, Greek and Protestant together, suggesting that they all unite in a sacrameutum, Such an oath would involve that first of all every local church should convene for prayer and deliberation and, if led, should appoint delegates, with power, to a world christian conference which should pray and deliberate, and, if led of the Spirit of God, should decree that war in the earth should forever cease.



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THIS challenge of Dr. Joweit's was published in The British Weekly and was broadcasted by the press. "The British Weekly" and "The Christian Work" of New York published symposiums on the matter, the responses in which make interesting reading. In The Christian Work symposium all the writers agree on the desperate need of peace and about three-fourths favor the proposed sacramentum, while one fourth of them cite difficulties calculated to negative the effort. It is averred that the scheme is too much "in the air" in that it lacks a detailed method of procedure, is impracticable and impossible, etc. Dr. Jowett would doubtless respond:—The scheme being "in the air" makes for it, inasmuch as the problem is spiritual and must be decided out of the heavens; while, as to its being "impossible," the Church of Jesus Christ is appointed to achieve the impossible.

WHILE we sympathize, in general, with a world sacramentum where christendom, through delegates, shall meet "with one accord in one place," as on the day of Pentecost, when God answered out of His heavens, coming as the Holy Spirit upon and into the disciples to reinforce their human weakness and ignorance with divine power and wisdom; nevertheless, to our mind, the most essential condition for Pentecostal success for this proposed sucramentum is scarcely alluded to,—I refer to the need of penitence and confession of sin by the Church as being chiefly responsible, before God, for the present world situation.

TATE realize that this is a very grave charge, and we are not disposed to preach but rather to kneel among other penitents who are willing to confess that, until recently, we have been guilty of the greatest fault of being conscious of none, in world concerns. We have let things drift. Instead of unitedly as a real Church of the living God, bringing the kingdom of love into all the activities of life by voting as we prayed, thus developing a christian public opinion which should brace and ennoble the conscience of the world; dumping the leveled mountains of pride into the valleys of hate and so preparing a highway for God's entrance into the earth that all fesh, may see His salvation; we, as a Church, have consented to the very opposite. We have permitted politics to supplant christian statesmanship; the rulers of this world to conduct our international affairs, who, without ecclesiastical rebuke, have practically declared that nations are not amenable to moral law, being a law unto themselves; that might makes right; that backword nations are not to be prayed for but preyed upon by conquest, exploitation and victimization, through firearms, rum, opium and all else that makes for ruin. Assuming the right of eminent domain and altruistically shouldering "the white man's burden," we practically dominate nine teaths of the acreage and populations of our planet and have notified all concerned that the respectability of a nation is in direct ratio of its ability to kill the greatest number of human beings in the shortest time limit. Thus has the organized Church consented to the hamstringing of the execution of the Master's great commission to preach His blessed Gospel of peace to every creature of all nations. Because those "creatures," for whom Christ died, cannot discriminate between a church and a nation both of which are called christian, one of whom preaches peace and love and the other greed and murder, therefore

"The silent sullen peoples do weigh your God and you."

THESE international infamies are hatched from the national egg of the competative economic system which the organized Church, so far from impeaching, has been a partaker of the spoils thereof to make God's Kingdom come. The world that lieth in the wicked one tells us, "Money makes the mare go," and the Church responds, "Money makes the Church go!" To which it may be asked, "Whither, upward or downward? Also, "Had not the Church least money in the first three centuries? The sadest words ever penned is the wail of the infinite Father over a similar situation, viz, "My people love to have it so; and what will ye do in the end thereof." Jer. 5: 31.—A. F. D.



# The Evangelistic Challenge of the Cities of Korea.

F. K. GAMBLE.

If it is true, as Doctor Josiah Strong says in his book, "The Challenge of the City," that in America "the city sways the scepter," it is much more true in Korea. Wealth is concentrated in the cities to a greater extent in Korea than in America. Owing to the landlord system of land ownership comparatively few of the farmers, who make up the great mass of the population in Korea, own the land The land owners live which they callivate. in the cities. Manufacturing industries are exceedingly limited in variety and in number, but as these increase, the industrial and commercial supremacy of the city will increase proportionately.

The educational opportunities in the cities have been much greater than in the country, and as a consequence the literary and educational leadership of the cities is very marked. Young men and young women by thousands from all over Korea have come to the capital for study. We may safely say that those who are to be the future leaders are now, for the most part, to be found in the cities.

Throughout the world the city is recognized as the rendezvous of criminals, paupers, social outcasts, and moral delinquents. No exception is claimed in the case of Korean cities. but we do believe that the contrast in this respect between city and country in Korea is less marked than in America or Europe. But with the material development now going on in Korea, the establishment of varied industries, and the introduction of so-called modern civilization there is sure to come an increase in immorality, vice and crime. The statement that prostitution and the drinking of intoxicants have increased greatly in Korea during the past ten or fifteen years will hardly be controverted. Already the evil effects of vicious motion pictures are being seen in To prevent the conditions from growtide of vice that is now sweeping into the cities of Korea, to transform men as individuals, and to purify the environment that surrounds them—this is the task of christian missions in Korea today.

The history of christian missions in Korea has been different from that in some other lands in that more rapid progress has been made in the country than in the cities. The work has followed the line of least resistance. or perhaps better, has taken advantage of the most inviting and immediate opportunities, The village life of Korea has afforded remarkably easy access to the people, and has facilitated the work of evangelization. To enter a village, as a single worker or in groups, deliver the rospel message by spoken word and printed pages, gather together a group of believers, secure a place of meeting, and thus establish a church, has not proved a very dif-On the other hand, the bringing of people in the larger towns and cities to a decision to become christians, the securing of a permanent meeting place, and the building up of a stable congregation has required far more definite and persistent work, and a larger outlay of missionary energy and money. The work of evangelization has progressed so rapidly in the country that in certain sections, leaders estimate that within the next five or ten years a christian church or a group of helievers can be established in every village of forty or more houses. No such pleasing prospect appears in view in case of the cities of Korea.

increase in immorality, vice and crime. The statement that prostitution and the drinking of intoxicants have increased greatly in Korea the challenge to capture the key to the future; during the past ten or fifteen years will hard-ly be controverted. Already the evil effects of vicious motion pictures are being seen in Seoul. To prevent the conditions from growing worse, to erect a breakwater against the statement that prostitution and the drinking of the challenge of the cities of Korea to christian missions is clear and strong. It is the challenge to capture the key to the future; for as goes the city so goes the whole country. It is the challenge to bring to bear the gospel of Jesus Christ with all its purifying and life-giving power on the industrial, social and ing worse, to erect a breakwater against the



worse rather than better measures are used. It is the challenge to the christian agencies at work in this land to turn their attention with greater seriousness and persistence to this phase of work which has hardly received its fair proportion of attention in the past. Here is the next point where a concentrated, well-planned, determined attack must be made in our evangelistic work. Who can estimate the great in- will be needed in this more difficult work.

unless heroic fluences for good that would radiate to the remotest corners of Korea if half or more of the people in Seoul were positively christian?

> It is not the purpose of this brief article to outline a plan of campaign for the cities, but only to call attention to the opportunity and the obligation. It is altogether possible that methods hitherto used may need revision. Certain it is that a greater intensity of effort

# Songdo.

#### Population.

capital of Korea, a population of 36,763. In the number of Korean residents it ranks fourth among the cities of the country, being surpassed only by Scoul, Fusan and Pyengyang. It has the smallest proportion of Japanese of any city in the whole country. In Seoul the Japanese make up 26% of the total population; in Fasan, 45%; in Pyengyang, 23%; in Taiku, 27%; in Wonsan, 26%; while in Songdo they form only 3% of the total. This small percentage of Japanese seems to be due chiefly to the difficulty of competing successfully with the native business men. In fact Songdo is said to to be the only place in the country where Japanese have suffered from destitution.

The only westerners living in the city are missionaries of the Southern Methodist Church and workers of the Salvation Army.

### Location, Name, Buildings.

Songdo is on the main line of the Seoul-Mukden railway about two hours north of Scoul. The name of the railway station is Kaijo. This is the Japanese for the Korean name Kaisung which was given by the Seoul government to Songdo in token of the latter's submission. It means literally, "Open City" that is, surrendered city.

The streets are cleaner and the houses more substantially built than those of most other places in Korea. The disintegrated granite in

The last census gives Songdo, the former the soil makes a good surface for the roads, comparatively free from dust and mud. Songdo is the centre of the ginseng industry, a government monopoly which yields an annual income of 21/2 million yen.

The most conspicuous buildings are those of the Southern Methodist Mission,-churches, schools, hospital, evangelistic centre, missionary homes, all substantially built of gray granite. This splendid building material is found in unlimited amounts near the city and is remarkably easy to work. The great boulders projecting from the sides of the mountain which lies just north of the city can be split into building blocks almost like straightgrained wood. It was first utilized for buildings by the missionaries and may be regarded as a suitable symbol of the enduring character of their work. A non-christian in the country was overheard to remark while discussing the prospects of christianity, "Look at the buildings they are putling up in Songdo. This new religion is here to stay."

#### Historic Places.

Songdo finds it difficult to escape from its past. In the many historic places about the city and in the characteristics of the people the past is continually present. In 919 A. D. it became the capital of a united Korea. five li to the west of the city is the tomb of the great Wangun, founder of the dynasty which reigned at Songdo for nearly five

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Criminal from UNIVERSITY OF CALIFORNIA hundred years. In the northern part of the city are the ruins of the palace which was burned when his dynasty fell in 1392 and the capital was moved to Seoul.

In the eastern part is the stone bridge where the loyal Chung-Po-Eun met his death, choosing rather to be faithful to his lawful the degenerate king than to accept riches and honor at the hands of one whom he regarded as a usurper. The red veins in the stone of the bridge are popularly thought to be the ineffaceable stains made by his blood and from this the bridge is often called the "Bloody Bridge." The Koreans, however, usually call it the Syen Chook Kyo, "Honest Bamboo Bridge," from the legend that a bamboo tree grew up miraculously from the bridge as heaven's testimony to the superior character of the man who died there.

Near the bridge is an impressive monument to his memory, huge slabs of black stone resting upon stone tortoise bases. It was erected by one of the kings of the Yi dynasty, the dynasty which he had refused to sanction. In thus commemorating the virtue of an opponent of his house the king unconsciously revealed his own magnanimity and honored himself as well as the patriot in whose honor the monument was erected.

At the southern edge of the city is a walledin enclosure which marks the spot where the
Yi dynasty began its reign. Not far away is a
pass called Poo Cho Hyen, "No Audience Pass,"
and a little monument marking the place
where the iamous seventy-two courtiers rejected an invitation to an audience with the new
king and narched away to a little valley a few
li to the west where they spent the rest of their
days in poverty and seclusion. The village
is still called, Too Moon Tong, "Hermit Village," and the faithful seventy-two are held in
the highest esteem.

In and around the city are many other historic places and memorials which show appreciation of deeds of loyalty and devotion to parents, and wifely fidelity.

#### Effects of Political and Social Ostracism.

The change of dynasty and the removal of the capital to Seoul resulted in the political isolation of Songdo. All who hailed from that city were debarred from holding office. With the path of political preferment officially closed. to them the chief incentive to the study of the classics was taken away. Deprived of other opportunities the people turned to trade; not trade on a large scale which discovers new markets, takes risks, has in it an element of adventure and results in a broadening of the interests, but rather a cautious, careful, bargaining kind of trade which develops shrewdness, persistence and endurance and cultivates an unemotional type of mind that shrinks from any great adventure of the spirit.

The trader is given a low rank in the social scale, so the political disability which forced the people of Songdo into Irade led indirectly to their social ostracism as well. Intermarriage with people in other places was difficult. The men pushed their trade into all parts of the country but they went out alone leaving their families behind. With their financial success they had to accept contemptuous treatment. Songdo nome, "low-down fellow from Songdo," was the epithet frequently applied to these tireless traders. Songdo remained their home to which they returned as often as business permitted and to which they brought their gains as bees bring nectar to the hive.

The life history of many of her sons for five hundred years has been in general the same.. First, an apprenticeship as an errand boy in a store in the city. Next, a pedlar going the round of the country markets with a pack of goods on his back. The next stage of advancement finds him still following the markets but with a larger stock of wares loaded on a donkey or a pony. When enough capital has been accumulated, he opens a store and becomes a merchant and money lender in some distant place. But Songdo is always looked apon as home and when enough has been ac-

business or to live upon the interest from his do was made the chief center of the Mission. savings.

Thus the people of Songdo have become the Jews of Korea, made so by the compulsion of historical conditions; and the characteristics which their manner of life lends to develop have been intensified through the centuries.

#### A Buddhist Stronghold.

Buddhism was favored by the Songdo kings and its golden age in Korea coincides with their reign. Under the new dynasty it was discountenanced. Under these circumstances it is only natural that Buddhism has remained relatively stronger at Songdo than in other There are still a dozen parts of the country. temples within a radius of thirty li of the city. The eighth day of the fourth month, lunar calendar, on which the birth of the Buddha is celebrated, is still the greatest fete day of the year, excepting only the New Year festivities. When a member of the family dies, it is a universal practise to have a kind of mass for the deceased performed at some Buddhist te np's. Many superstitions derived from Buddhiam still have a strong hold upon the people, especially the women.

#### Missionary Work late in getting a Start.

aries from Seou! passed through Songdo for a new year which was also itemized. dozen years and more on their way to Pyengmission began work in Korea in 1897, there was no group of Protestant Christians in the city. The Southern Methodist Mission began work at the invitation of Hon. T. H. Yun who

cummulated he returns there to engage in China and America. At his suggestion Song-

#### A Policy of Concentration.

At first the Mission was small and for several years only one or two missionaries were stationed there to have charge of the city and surrounding territory. In 1906 a school for boys was established. The Anglo-Korean School. The Holston Institute, a school for girls, was started a year or two earlier. Medical work on a small scale had also been begun. Since that time the Mission has adhered steadily to a policy of concentration of effort which is evidenced more in the endeavor to provide adequate equipment for the various phases of the work than in the number of missionaries. This policy seems to be justfied by the results. At present there are six churches in the city and one hundred and thirty-one in the territory which is worked from the city. Taken as a whole these churches were a little more than self-supporting last year ; that is, the stronger churches paid their local expenses and the salaries of their pastors and contributed to the Conference Board of Missions a sum which amounted to more than the subsidy which the Mission paid to the pastor of weaker churches. The budget of the largest church for the past year was \$ 5.011.99. On the With such a history and the mental at- first Sunday of the new conference year, the titudes developed by it, one would naturally board of stewards handed each member & expect the people of Songdo to be relatively printed statement which showed how this slow in accepting the claims of a new religion. money had been raised and expended during And such proved to be the case. Mission- the year and also a proposed budget for the

In the christian schools of the city over yang and other points. Dr. Underwood and twenty-five hundred students are in attendother pioneer missionaries preached in Song- ance. All of these receive regular instrucdo, which was then the second city in size in tion in the Bible. The income from student the empire; yet when the Southern Methodist fees alone in the boys' school for this year will amount to over twenty thousand yen.

Songdo is still a conservative non-christian city bound by the past, but every student in these christian schools is a strong lever for had studied in schools of that denomination in prying her loose from the grip of her his



SONGDO

tory. If the siege tactics now in use can be her gates in glad surrender to our Christ and continued and carried on from school and the tenacity and self-reliance of her people church and hospital, surely the day will come shall become assets of the Kingdom of God. when this ancient city as a whole will open

# Newspaper Evangelism in Chosen.

W. C. KERR.

the Japanese residents of Chosen is a branch of that which has already been carried past the experimental stage in Japan proper. For some years past, under a committee of the Federation of Missions, the Rev. A. Pieters has been conducting an office in Fukuoka in the island of Kyushu, and gradually branches of this movement are being established in different centers of the Empire. Mr. Pieters has brought to this work a wide experience, and there is probably no one better equipped than he to act as manager of what promises to become one of the outstanding forms of missionary work in the future.

In the differentiation of the work of the missions and that of the which native church is becoming clearly marked in Japan today, the church leaders are laying large emphasis on the phrase "pioneer work" as denoting proper sphere for the activity of the missionary. In such a classification, newspaper evangelistic work can find an immediate claim on the attention of the missionary. For what more effective pioneer agent could there be than that one to which all doors are open, with which no one thinks of getting into an argument, which makes its entrance with almost hundred per cent. regularity, the newspaper? Today no one denies the value of advertising in the business world. In learning this lesson from business, religion but obeys the scriptural injunction to be worldly wise where there is no question of compromise.

This enterprise has been carried on in Chosen for a little over a year by the writer. The privilege of renewal. in Chosen also. The results already attained charge to all inquirers for a period of six

The work of newspaper evangelism among are sufficient to show its value for this country.

The method centers around the insertion of paid Christian articles in the newspapers. It is not difficult to make such an arrangement with the papers, and the terms are usually moderate. Two results are hoped for from the printing of these articles, one that there will be immediate responses from some who read and wish to make further inquiries, and another that the continued reading of christianity will gradually wear away prejudice in quarters where there has been misunderstanding and where access for the christian measage could be gained in no other way.

For those who make inquiries christian tracts are kept on hand, and if any hint of the writer's condition is given, appropriate reading matter is sent to him. For general use the booklets by the evangelist Rev. Paul Kanamori have proved the most satisfactory. At the same time there is sent to the inquirer a statement of the work of the "Shinseikwai," (Kor. "Sinsainghoi," Eng. "New Life Society"). It has proved valuable to get the inquirer to link himself with an organization, even though it is one which carried on its work entirely by correspondence. The payment of ten sen a month admits to membership, and then all the privileges which the office can provide are at the disposal of the members.

First of all, there is a library of the best religious books available in the Japanese language. Three of these can be taken out at a time and retained for two weeks, with the Then there is a monthwork is interdenominational in scope, and the ly paper published by the central office in the hope is that it may be made a union movement interests of the society. This is sent free of

place is given in the paper to letters from members, telling of their impressions and experiences.

Orders of Sunday service, including prayers and sermon written out in full, are prepared for such small groups as begin to assemble and have no experienced leader. There is a correspondence course of Bible study, covering a period of seventeen weeks, and graduation Is supposed to prepare one for baptism, so far as knowlege of scripture is concerned.

Wherever possible, it is desired to bring the inquirer into touch with some church. other cases, correspondence along with an occasional visit must be depended upon to train the person up in christian life. This sort of work gives more point to an itinerating trip into new territory. Where contacts have been already formed by letter it is much easier to get an entrance into one of the communities of Japanese scattered about the country than would be the case if the itinerator went there as a perfect stranger.

The membership of the Chosen branch of the Shinseikwai has passed the 100 point. A small proportion of these are Koreans who know the Japanese language. The majority

months, and to members for as long a time as are in the country, all the provinces being rethey continue their membership. A large presented, though the student body in Seoul A half dozen of furnishes quite a number. these members have been baptized during the year. The library has been well patronized. Of course, one difficulty is to keep interest from dying down, and this is intensified when personal contact is so largely impossible. New forms of approach are necessary. But here again there is much to learn from the successful advertiser in business.

> There is no reason why the same form of work for Koreans should not meet with success. There are still classes of people to whom it is difficult to get access, and this method might solve the problem.

> The writer would welcome the cooperation of the missionary body in Chosen in this work for the Japanese. In the various stations members have doubtless formed contacts with Japanese, which difficulties of language have made it impossible to follow up. It may be that such individuals could be brought to an understanding of Christianity through the work of the Shinseikwai. Literature and all the facilities of the office will be put at the disposal of any of the missionaries who will cooperate.

# The Convenant of Prayer.

A. F. DECAMP.

as our watchword for 1919. "Prayer And Revival" and invited Rev. W. F. Bull of Kunsan to indite "A Call to Prayer," to be published in the January number of this magazine. A strong scriptural article, covering four pages, was duly prepared and printed and excited a good deal of interest.

The author clearly set forth the crying need of a revival in Korea and the quality of prayer which was essential thereto and urged all christians, especially missionaries, to fall in line and pay the price by meeting the conditions imposed by God. The author closed his

Four years ago the Editorial Board selected article by suggesting that kindred spirits, as led by the Holy Ghost, should associate themselves in "A Covenant of Prayer" mutually agreeing to pray daily for an outpouring of the Spirit of God upon Korea and upon the world. To this end it was further suggested that our Editorial Board appoint someone living in Seoul to act as a sort of clearinghouse to whom anyone wishing to enroll in the covenant might send in his name and from whom he might receive a list of those who, like minded, had already enrolled. None has been asked to enroll but only those who felt prompted by God's Spirit to do so. Mr.



DeCamp of Seoul was appointed by the Editorial Board to enroll and distribute the names of members which at this date total 134. It seems fitting that the aboves tatement should at this time be repeated for the sake of new missionaries who have since come to Korea and may not know of the existence of this prayer group but knowing may wish to join.

During the past four years quantitive progress has certainly been made in the work in Korea. The Koreans, as a whole, have awakened and become alertly active to embrace privileges for improvement, the schools, hospitals and churches having become thronged far beyond the present possibility of accommodation, while the Sunday School enterprise has progressed by leaps and bounds! So great is the improvement that one might be tempted to believe that our prayers have been fully answered, that the revival, at least in Korea, had come. Indeed, about four months ago one of our most intelligent covenanters told me that he was very much shocked by hearing a missionary in his prayer thank God for having answered our prayers by sending the revival. I sympathized with the shocked brother and after quiet inquiry among the brethren I found no one that was in disagreement with him. The improvement above noted, is consonant with eager desire on the part of the Koreans to progress socially, politically and economically. It is true that in a few localities real mercy drops have fallen and people have experienced salvation through acquaintance with Jesus Christ; this cloud of a hand's breadth has not expanded, darkening the heavens and quickening the thirsty land with its downpour of vitality; some blessing has come but no general conviction of ain and ingrafting into Christ of multitudes. What of blessing has come is good. The shimmering surface of the water, ripples for and near with shoals of fish which have been attracted by loose bait; but they are not netted, nor have many been hooked, much less landed.

We need to remember that the good is a

enemy of the best, but that the Most High God, who is our Father, can never be satisfied till we permit Him to enrich us with His "all things," administered by Himseli.

Our prayer for the spiritual enrichment of the world has certainly not been realized: However, the first or most important stage has been passed in that, during the past four years, human ingenuity and wisdom have demonstrated their impotence to disentangle the snarls of fear, suspicion and hate, which today are more in evidence than ever, so that a second world war seems immanent and the five premiers of the British Empire unite in declaring that there is no way out but through the teachings of Jesus Christ, and multitudes are calling upon the Church to indicate the path In response to all this Dr. Jowett has issued a challenge to Christendom suggesting that every Christian congregation on our planet assemble and present themselves humbly before God seeking guidance in this matter; and if led to do so, assemble themselves by delegates, in a World Conference where details for united action may be formulated, to the end that the Prince of Peace, assuming anew the leadership of His people, they may blaze the path for the world into the realm of Wisdom, "whose ways are ways of pleasantness and all her paths are peace." We surely have reason to thank God that He has so far answered our prayer for world revival as to convince Christendom of the bottom fact, "Without Me ye can do nothing!"

Fellow. Covenanters: shall we not at this time re-consecrate ourselves to this ministry of intercession? Because God has made the nations. conscious of their impotence, let us earnestly pray that He will cause them to face toward Him, encourage them to look up into His face and be changed into trustful children. To this end shall we not bonor our motto text increasingly, Mat. 18/19, "If two of you shall agree (be symphonized) on earth, as touching anything that ye shall ask, it shall be done for you of my Father which is in heaven? Shall great enemy of the better, and the better an not each of us act as if everything, under God,

the requisite "two," that can claim the promise, may not be wanting. That each of us shall, first of all and continuously, pray,-" Search me, Oh God, and know my heart" and see if in me there is any root of bitterness. if for myself I seek the place of honor, fail to provoke to love and good works, attempt to worship, knowing that someone has, or thinks he has, received an injury from me and I fail to have advantage of the doubt, etc., etc. If, doing thus, two of our more than 100 members shall be ever welcomed. clearly come to know the meaning of our

depended upon the purity of our heart, that so motto text. Mat. 18/19 and shall subscribe thereto; then shall be opened the windows of beaven and such a blessing vouchsafed to Korea and to the world, that there shall not be room enough to receive it. Will not every member of our Covenant of Prayer, humbly and reverently say "AMEN" to this proposal?

As "helpers together in prayer," we covenanters need, in all proper ways, to draw sympathetically closer together. it out with him in private, giving him the much, nor yet too little, organization, is desirable. Light and suggestions to this end, will

### Resolutions on the Death of

### Rev. Roger Earl Winn.

John Ruskin in his "Crown of Wild Olive" has a beautiful passage in which he refers to death as a birth, not an end but a beginning. a bursting of bonds and barriers an entrance into a larger life. And how true this seemed of Mr. Winn who was called to the Heavenly Home on November twenty-second, 1922, after an iliness of less than four weeks.

In 1914 when the Fusan station was turned over to the Australian Presbyterian Mission. Rev. and Mrs. Roger Earl Winn were assigned to Andong and from that time until his dea! It they labored here with the exception of the interruption of one year's furlough.

During this time Mr. Winn always took his full share of the burden of the work of Andong station, having charge of the southern circuit of the territory and in his turn was copastor of the Andong local church. A phase of work very dear to Mr. Winn's heart, was the Mea's Bible Institute, organized three years ago and of which he was the principal. We believe it was no mere accident that the opening day of the fall term of the Bible Institute fell upon the day of the funeral services for Mr. Winn at which time the student body of the institutepaid their final respects to the remains of their beloved

principal and teacher.

For the past two years, Mr. Winn supervised the special evangelistic campaign for organizing new churches in Andong territory and due in a measure to his keen interest and zeal in pushing this new work, an increase of almost forty churches has been made. As "the blood of the Martyrs is the seed of the Church" we believe the coming years will see even a greater ingathering of souls.

Perhaps no missionary was more sought after or in demand by the Koreans than Mr. Winn, who was always at any time and place a ready listener and willing adviser. Especially at the time of the big Bible Class in Andong streams of Koreans came to his study, so that it can be truly said of Mr. Winn, "he had no leisure, so much as to eat."

Mr. Winn will be greatly missed in the social life of the station. Mr. and Mrs. Winn's singing together was always a joy and inspiration to the other missionaries. Mr. Winn's sermons still live in our hearts and in the hearts of the Koreans-for instance, "Those with whom we cannot Live at Peace," "What the Lord Hath Done with Our Sins," and a sermon preached to the Korean helpers, "Pay Thy Yows unto the Lord."

A noble life has gone from us. Some of the characteristics of that life were: sterling faith, absolute sincerity, undaunted courage and whole-hearted devotion to his Lord. In the home, he was a devoted husband and a loving father, and in social life he was a congenial friend.

As a beloved friend, counsellor and fellowworker, Andong station has met with an inexpressible loss in the death of Mr. Winn. The bereaved wife and children have the heart-felt love and sympathy of every member of the station.

We recommend that a copy of these resolutions be spread upon the minutes of the station and a copy be given to the parents, the KOREA MISSION FIELD and the Board.

> Respectfully submitted, Committee, Andong Station.

# "The Principles of War" by General Ferdinand Foch. Digest Prepared by Sherwood Eddy.

#### EXPLANTORY NOTE.

A review of a book is a bait tempting the reader to purchase the same; but the work possessed, the real labor of reading and understanding the volume has not even commenced. A disgreat of a book, on the other hand, beginning with the heart and using the skeleton as a frame on which to hang, in proper relations, the vital organs, enables the reader, within the compass of a few pages, to get a bird's eye view of the work; to see and assimilate the messages of the writer with the least expenditure of time and of nerve.

We propose to test this scheme during the present year, and open the series with a digest of the book by Marshal Ferdinand Foth, "The Principles of War" present for his own personal use by Mr. Sherwood Eddy and kindly furnished for our use by Mr. F. M. Brockman. It will be seen that the principles and rules of military warfare are the same as those that operate in all other fields of endeavor. Editor.

#### 1 (1)

Ignorance of the eternal principles of tactics in open warfare have resulted in heavy losses of life. General Fosh has consistently lived up to every principle which he laid down.

Result of a battle depends upon two factors.

(1) Meral advantages and (2) material factors. "Defeat thus became the product of material factors, whereas as we shall later find it is really a purely moral result, the result of a state of mind, of discouragement, of fear brought on the vanquished by a combined use of moral and material factors. Napoleon answered "We are not more numerous, we are not better armed, but we shall beat you by our planning; we shall have the greater numbers at the decisive point. We shall succeed in

raising our morale and breaking down yours. Old theories wrong in that they did not consider "the most important factor of all... the human factor with its moral, intellectual and physical aspects. (Buchman-Personalized Ito "Numerical mass of governed units").

In order that our army may be victorious, its morale must be higher than that of the enemy, or it must obtain such superiority of morale from the higher command. The will to conquer: such is the first condition of victory-

Surprise brings terror in war.. "fear... descends on the strongest heart, chills it and persuades it that it is defeated."

1 (2)

"You will be asked later to be the brains of an army. I say unto you today: Learn to think. In the presence of every question con-



sidered independently and by itself ask your-mander. "Is it not the manner in which the selves first: What is the objective?" leaders carry out the task of command of im-

Intellectual discipline. Napoleon . No event that may occur should prevent a soldier from obeying, and talent in war consists in surmounting the difficulties. The basis of modern war is the use of masses aiming at common purpose. It is the opposite of independence. Discipline constitutes the main strength of armies. Armed forces are commanded for the purpose of obedience. The general conducts, the rest play their part.

"In war to obey is a difficult thing"....
(Moltke) Our will soon encounters the will of the enemy.

Discipline means that one enters freely into the thought and aims of the chief, and that one takes every possible means to satisfy him. To be disciplined means setting in the spirit of the orders received, assuring by strength of character the energy to assume the risks necessary to their execution. (Laziness of mind results in lack of discipline.)

We judge rightly that battles are won or lost by generals before and not by the troops-

Principle of freedom . . . act in spite of difficulties, in spite of unknown, in spite of enemy . . . to get there.

First condition of obeying is to visualize the order received and nothing else, then to find the means of complying with it.

Activity of mind, to understand the purpose of the Higher Command, and observe the spirit of these purposes.

Activity of mind, to discover the material means of fulfilling them. Activity of mind to fulfill them in spite of the enemy's efforts.

Unity obtained from an intelligent combination of forces. "Two Mamelukes could hold out against three Frenchmen . 1,000 French would best 1,500 so great was the influence of tactics, of discipline, and of proper movements . Napaleon at the battle of the Pyramids . . a handfull of Frenchmen, commanded by himself, has defeated 30,000 of these valient soldiers, individually superior to the French.

Great results in war are due to the com-

mander. "Is it not the manner in which the leaders carry out the task of command of impressing their resolution in the hearts of others, that makes them warriors, far more than all other aptitudes or faculties which theory may expect of them?

Discipline is the main strength of an army ... enables the commander to control any action. Napoleon caused what he called an event and in this manner be had nearly always been victorious. He increased continuously the simplicity, the vigor of his attacks ... decisive attack supreme argument of modern war.

#### I (3)

Troops morally and physically exhausted . . fail.

#### II (1)

Theory of war made up of a number of principles (1) economy of power, (2) freedom of action, free disposal of power (3) protection.

"There is no studying on the battlefield."

Preparation...(2) Mass...(3) Impulsion.

Movement is the rule of strategy. Of all mistakes one only is disgraceful; inaction. Strike with a concentrated whole.

1. Preparation. That is, in your mind the plan of action, founded on deep study of the objective. 2. Mass. That is, a main body as strong as possible, assembled, concentrated, and ready to carry out the execution of the plan. 3. Impulsion by which to multiply the mass, that is to throw on one objective that mass, more or less dispersed at first, reassembled later with all the means at its disposal suitably employed.

"The art of war consists in having always more forces than the opponent, with an army weaker than his.. at the point where one is marked by him. Napoleon.

Economy of forces a principle. Frederick "March with all your forces." Principle of economy . throwing all one's forces at a given time on one point . having them



always in communication among themselves ... Bonaparte. "There are many good generals in Europe, but they see loo many things; as for me, I see only one, masses."

In economy of force . . a force does not spread itself. Concentrate as a whole, strike with all the masses at one point. "Strategy is the art of utilizing time and space . . space I can always find again. Wasted time never." Gneisenau. "Ready in the morning to throw your whole weight."

#### II (2)

The art of war is the art of preserving one's freedom of action. Victor free to act and exact what he wishes, vanquished compelled to do and so concede what the victor may decide. Because of this, the idea of freedom is to be preserved.

Battle in line inferior when compared to battle of maneuver. Reserves useful only if engaged.

#### II (3)

Every plan must be accompanied by plans for protection.

#### III (1)

Every move has some reason, seeks some object, once that object is determined it decides the nature and importance of the means to be employed.

The Emperor Napoleon knew how to wage a kind of war, national in its nature, a war of movement and of shock in its methods. The out of date methods are those of a war without decisive results.

Napoleon . . I desire nothing so much as a big battle.

Goethe, "The wars of kings were ending, the wars of peoples were beginning.

The French Revolution won by the enthusiasm it created in the people. the natural strength of a state and one simple great motive were superior to the artificial combination existing between the nations. New era... national wars. Destined to bring out the inetrest and faculties of each soldier. Napoleon's first proclamation ... "Soldiers, you are naked, badly fed, the government owes you much, it can give you nothing. I wish to lead you to the most fertile plains of the world. Rich provinces, large cities shall be in your power. "From every man of famished soldiers came the answer, "Forward."

New kind of war the *hearts* of soldiers bave become weapons. Intensive use of human masses fired by strong feelings "

#### 111 (2)

"What is needed is . . to appreciate the situation as it is in unknown factors . . come quickly to a decision, and to finally act with energy." Von Moltke.

"All ground is passable to the enemy unless it is defended by watchful and active troops." (Advantage of the offensive). The spiritual superiority of the attacker over the defender. the attack retains the advantage.

"If you wish your opponent to withdraw, bent him., there is only one means to that end: the battle. There is no victory without battle." "Victory is the price of blood. One must accept the formula or not wage war." Clauswitz.

Napoleon taking advantage of human emotions, maneuvering masses of men in operations the most crushing. "Always and everywhere sought opportunities of fighting. The power of mass multiplied by impulsion.

Hence we find that the offensive form whether it be immediate or as succeeding the defensive can alone give results. It must consequently be always adopted at some stage or other. Every defensive action, then must end by an offensive blow. We must always seek to create events, not merely to suffer them.

#### III (3)

The decisive blow, prepared patiently, slowly, economically . . almost all the forces acting simultaneously.

The battle. It is the one result of many efforts, some of them successful, other apparent failures, aiming at one goal: the decision which

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Coninal from UNIVERSITY OF CALIFORNIA

wasted. Every move in battle must therefore work to some end.

The psychological phenomena of battle . . "A hundred thousand men, says General Carbefore the victors who have lost just as many men, if not more. Besides, neither know when the retreat occurs what their losses are or what the enemy's may be." It is not, therefore, through the meterial factor of losses, and still less through any comparison of figures a greater number of casualties that they give in . . 90,000 defeated men withdraw before 90,000 victorious men solely because they have had enough, and they have had enough because they no longer believe in victory, because they are demoralized and have no moral resistance left. Joseph de Mastre

alone gives victory. Either there must be a "A battle lost is a battle one believes one has successful ending or the whole effort has been lost, for a battle is never lost materially." A battle won is a battle in which one refuses to acknowledge defeat. Frederick passes by an old castle in Silesia. Over the door is a coatof-arms: Two stags with locked horns and for dot, leave 10,000 of their number on the a motto "The most obstinate win" "That ground and acknowledge defeat; they retreat is the truest source of success." Von der Golz "It is not so much a question of destroying troops as their courage" Victory is ours as soon as you convince your opponent that his cause is lost. One defeats the enemy not by individual and by complete annihilationbut by destroying his hopes of victory.

> "It is not the Roman legions that conquered the Gauls but Caesar, not the soldiers of Carthage that caused Rome to tremble but Hannibal. It was not the Macedonian troops that penetrated as far as India, but Alexander" .. Napoleon.

### Korean Financial Shocks.

W. P. PARKER.

I know that I am touching on very familiar ground and that the few words I say can add nothing new to what even a missionary of seven days' standing or more already knows. but it is the familiar that we like to read of, and whatever else may be said, certainly what I say will not be difficult to understand,

Several years ago I attended a conference of wiseacres of the Mission in Korea, and among other topics for discussion was one on whether to lend to the natives. One gentleman gave a very sensible and humorous paper on the subject advising one and all never to lend, but to give if it became necessary, and then another brother said he had been lending to Koreans for fifty years and hadn't lost a cent yet. (Perhaps it was because he had loaned yet and not cents). Now I am not going to give any advice to anyone, nor am I going to touch on lending so much as on what we have all experienced.

I am in school work and have an office over at the school building; I also have several assistants to help me in my office, and have at least one boy for every vacant job. Not long ago one of our faculty members left for the United States, and at about that same date my head assistant came to me rather mysteriously and said he had some very private words to say; so we adjourned to the next room and he brought up his very private words together with a catalogue of a popular mail order house much patronized by members of the mission. He turned to watches, and I guessed what was coming. You see several years ago there was the fountain pen craze when every student, no matter how limited his circumstances, felt that he just must have a five-dollar gold-trimmed fountain pen, and so this mail order house was flooded with orders for fountain pens till they had to treble the price of the same. Then there came on



brought. But the watch craze is one that had had no experience, for wonderful things never dies down, and so I knew what to expect-to a small extent. He began on the subject of watches in general, of what watches had done for the world, and came down to the self-evident fact that he himself had no watch so necessarily was often behind in appointments. Then he said that a Japanese watchmaker in town had been talking to him about watches and advised him never to buy anything except the best gold watches as all others would soon wear out and decay. Then he said further that one of the faculty members had just gone to America, and that he knew it was a very rare opportunity to have him bring out a watch, so if I would just write a letter, etc., all would be well. I consented and then we began deciding on the watch. I advised him first that he was looking on the wrong page for cheap watches, that he had made a mistake, and showed him a good five-dollar watch that was just the thing he wanted - except that it was a little high.

But he was not pleased with what I said and began again about what his Japanese watch-maker friend had said, and then turned back to the original page in the catalogue and asked what I thought of this one and that one, and finally came out with the fact that he wanted to buy a sixty-dollar watch! he was getting fifteen yen per month from me. and he could manage to get along on fourteen in some way, and since he was only a sophomore he could almost pay for one-fourth of the watch by the time he graduated.

I did not go into the matter further, but withdraw my consent to writing, and he said that perhaps it was a little too much to pay, but he did want a watch. Some days later school was about to close and another friend of mine, a boy who was always very hard up, came to me for a loan. He said that during vacation he was going out as a medicine peddler and wanted fifty yen which he could treble in a few days, payme back, and then have enough to carry him through school. It

the fountain pencil and the craze that it might have sounded all right to me when I can be done in the Korean's mind, and this friend's powers of speech were hard to equal by anyone, even another Korean, but I turned him down. You know nothing of persistence. He did. He came back first for forty yen. then for thirty, then for just only ten. I knew he was hard up and I let him have ten on faith, and he went away with assurances that he would do marvels. Am sorry to say I have no sequel to add—unless it may be a sequel to say that he is having a very hard time repaying the ten yen.

> This is all old stuff-now to something new. Sometimes Koreans want to go to America to study, and while some can finance themselves, some cannot do so. I know a boy who got possessed of the idea that he must study in America, and at the identically same time was also possessed with the idea that I was the one to see him through. He said he needed 300 ven only as someone else, he thought a rich uncle's son-in-law's great aunt's wife's stepfather-would supply the balance he needed. He had his support in America guaranteed by this same close relative of his-or, at least, he had heard that this relative had some money and he was writing him at once-and all now needed was the three hundred yen to show at the ports and as soon as he got to America he would send it all back.

> Later he came, having heard from the relative who turned him down. He said in this case there was nothing to do but for me to furnish him with the whole amount needed. He said I need have no fear of receiving the money back, as he had decided in his mind very firmly to earn the money-some 900 year 450 dollars gold -the first summer he was in America and send it right out to me. know that there are some Koreans just as there are others who try to do one out of funds or goods, but all of these cases I relate are not that kind, and as far as he colleved, as far as the rest believed when speaking to



and meant every word they said.

And so it goes. I have no reputation for being sanguine, but periodically someone who knows me not accuses me of having somewhat that kind of a disposition; however that may be I cannot come up to my own outside man. He came to see me about his house: said he had just been turned out in the street as the owner of the house he was in, wanted to use it. But didn't he know anything about this? It was outrageous to be tuned out like Who would do such a thing? Oh, ves, he had known about it for some time in fact the owner had told him three months ago. Well, then, why hadn't he provided himself a house? He had had no money, and he knew I would stand by him in the end. He needed three thousand yarp. Yes, he knew it would be hard, to pay back, but I could take out, etc., etc., etc.

"If only I could get the use of a few thousand yang for a few days, I could be rich" seems to be the idea; for someone can always be found who wants to borrow, and rates of interest are so many tens of per cent, per We had a woman cook month not per year. working for us who wanted to know if we could not let her have one hundred yen for some very urgent work, and upon enquiry we learned that she had contracted a debt-

me, they were making bona fide propositions through her husband-for that amount at the rate of 18 per cent, 18 per cent, meant what it would to an American then!; she went on to say that she had several times over paid the original sum in interest and was still going on paying the interest, and saw no hopes of ever getting out of dett unless we loaned her the hundred yen at some reasonable rate, and at last it dawned on me that she was giving, or supposed to be giving, the rate of interest per month.

> Now I don't approve of attaching any morals to every little tale written or told, and I have none to add here. But I have to close and in ending such a subject I want to say that it is a good plan to say, "No," and know that you are dealing with born optimists. If the outlook is not bright to a Korean the outlook isn't normal, or else the Korean is very abnormal. To absorb shocks is what the missionary has to do as a part of his daily routine work, and moral, or no moral, the sooner we learn that the better. Of course there is all to be said on the side of helping out, and I think we are called on to help in more ways than one-sometimes by showing one that even sanguinity can have a reasonable limit, and that there is even a legitimate cause of worry if we choose to bring it upon ourselves by expecting the impossible.

# Some First Impressions.

#### MARIAN KINSLER.

Korea?" "I love it," I reply, "and am very happy in my new surroundings. I exected to love it here, and I do. It is all that I expected and more."

A few days before I left America, a missionary said to me, "It will be at least three or four months before you wake up to the fact that you are in a foreign land." I feel how true that is, for there are so many new impressions -so much to interest and to fascinate

Many have asked, "Well, how do you like that I haven't yet gotten down to earth, as it were.

> The home life of the missionaries is much more attractive than one expects to find it, with many comforts and conveniences that come as a surprise and delight to the new missionary. The newcomer is struck, too, with the open handed hospitality that prevails out here. The way guests are always welcomed, and whole families taken in, and made



to feel at home, is quite delightful. There always seems to be room for one more.

Another first impression that, instead of passing, rather deepens day by day, is the beauty of Korea. There is a certain fascination about the mountains that gets into one's blood (at least that is true of one who comes from flat Jersey). It is irresistible, I find myself constantly glancing up from my study or writing, to look toward the mountains, which I can see so well from my window. They are a source of real joy and inspiration.

But nothing can compare in interest with meeting the Koreans themselves. I confess I fell in love at once with the young women, and constantly find in them something to admire and love. I know I have been fortunate in meeting unusually fine girls, and am so situated that I come in rather close contact with some of them. 'They are not "queer." or "different," but as thoughtful and refined and intelligent as any girls you could find at home. They are tremendously worth while coming out here to help.

You have your funny experiences, too. 1 wonder if you have ever had the novel experience of hearing the Hallelujah Chorus sung to the tune of the Anvil Chorus? Well, I did the very first Sunday I was in Korea. That same Sunday, when I was introduced to one of the elders of the church, he enquired whether I was an old maid, and upon learning that I was, said, "Then she'll be able to do a great deal of work!"

One of the most interesting things that has happened to me, since my arrival here, occurred one beautiful afternoon in September, when Horace Grant Underwood and I climbed up Namsan for a little exercise, and to get a good view of the city. When we reached the platform from which one can get such a splendid view of Seoul in several directions, we found that we were not the only ones so inclined, for quite a number were gathered there individually and in groups.

An elderly man stepped up to us, introduced himself by extending a pear to Horace Grant, and then began to talk to me in Korean. Of course I couldn't understand him, but he lifted his hat, and looking up to heaven, said something the only word of which I knew was "Hanan im." Then he drew out a New Testament, held it up to me and asked me to read the title. I did so, and gathered from it all that he wanted to know whether I was a christian. I kept saying, "Yes, yes," but that didn't satisfy him. Finally another Korean stepped up from the little group that had gathered around to see what was going on, and in English, said 'Are you a christian?" Upon learning that I was, and that I had come out as a missionary to tell the people about Christ, both went away satisfied.

I thought, "Yes, here it is, the Korea I have read about and expected to find." I turned my steps homeward with a heart full of rejoicing that God had called me to work among such a people.

# Advice to New Missionaries.

By special request since there are so many of them in the country.

First, Think Korean. That means getting the language and getting it fairly well. By hook or crook, borrow, buy or steal the language. Do not let the teaching of English, or routine mission assignments, or social engagements or books or babies cheat you out of that prize. Go to language school if you can, but away periodically from your fellow country-

many people get the language well and some get it better even if they can not attend language school. If you depend on the language school alone you are doomed. Over and above language school, and teachers, and many good methods of study, the prime requisite is to get



For the first five years keep away, if possible, from English speaking Kereans and upon every opportunity talk and listen and imitate.

To think Korean means to become informed about things Korean. Study the people, be interested in their life, devour books about them, get their view-point, know their history, make a study of their religious beliefs, superstitions and customs. Modern missionary science allows you the first term of service to become acclimated and find yourself and the people whom you are to servce. As long as you lost.

By all means be sympathetic. Make up your mind not to allow smell or dirt or bugs or repugnant customs, to overcome you. Just remember that many of your ways and mannerisms are distasteful to them. Do not allow yourself to get into the habit of making depreciating remarks about either the Koreans or Japanese, and so far as possible do not listen to such remarks. Discourage such talk in your social gatherings of missionaries. sure as you get into the habit of seeing especially the faults of the people you will be detected by the Koreans with whom you associate, although they may not know a word of English. On the other hand cultivate the habit of magnifying their good qualities. Be a humble learner for they can teach you much.

Second, Take care of yourself. Health is the condition upon which you can render your mead of service. If that is lost all is lost. Keep in close touch with your doctor. Don't take chances. Of course there will be times of exception, times of stress and strain, times when you will have to endure rather than offend,-and at such times endure and trust. But generally you can conserve health, and take exercise, and avoid taking risks. There is a golden mean between being overcautious and careless.

missionary in the West. As he was taking church worker, be older and wiser than some

men and your family and spend some time the train to go to his field, an old neighbor living among the Koreans in their homes. bade him 'good bye' and said "Now Jim take care of yourself. Just remember that the Lord can get along without you. My son John went out as a home missionary. He thought the Lord couldn't get along without him. Poor John is dead now. Take care of yourself, Jim. Just remember that the Lord can get along without you." He can and He can't. He can get along with you living a normal life in normal health better than He can get along without you because you foolislly jeopardized your health which is one of the great assets in service. Ordinarily you are keep at that particular job no time will be worth more in the Lord's work by working faithfully, joyfully, normally through a long period in health than by living a few fitful overworked years. So take care of yourself, unless you come up against a time when the care of self cannot be thought of in discharging the duty at hand, and then be reckless if need be. Only don't make such times for yourself.

Third, Do Team Work. "Be a good sport. Play the game." A very important side of your missionary life will be your relations with your fellow missionaries. Two many individualists spoil the missionary broth. You can not always have your own way. You will have to do many things that you will not want to do. The ways of your missionaries will get on your nerves and their remarks will rile you. You will have to grin and bear. Just remember that they may be feeling the same way towards you. So be generous. Let your motto be "In honor preferring one another." There is no other way to get along together. Cooperation is nine points of missionary efficiency so far as methods are concerned. Under the restraining influence of the opinions of your co-workers, there is a place for individualism, new methods, and experiments.

During the first years of service you are supposed to have ideas but not supposed to express them. You may be mature, have had The writer once heard a story about a home years of experience as a teacher and as a



of the so called "older missionaries," have good ideas that will count for much in the work during the years to come, but you are supposed to suppress them, keep them bottled up until some day in station or mission meeting you just have to 'bust' and then your career as a full fledged missionary has begun.

Fourth, Keep the Home fires burning. You are related to a Board, to missionary organizations, to churches, to individuals, to friends in the home land; keep them on the string as long as possible. Write letters and articles on missions, religiously. Keep a journal full of interesting things for use on furlough and in correspondence. Some of your friends chided you for coming out to the mission field to bury yourself. Show them differently. Be a live wire. Keep on hand a supply of leaflets, kodak pictures, and picture post-cards for mailing purposes. An ounce of this kind of treatment is worth a pound of books or of dry reports on the science of missions.

Unless fuel is added to the flames in this way, the cause of missions will not flare up much. Out of sight is out of mind. 'Ten thousand miles is a long distance and the friends in the home land are interested first in things nearer at hand. Advertising pays.' Ask Montgomery Ward and Company.

Fifth, Don't lose your vision. You were called to the mission field and came out with high ideals. Your heart still glows as you remember how you were powerfully moved in some conference, in some church service, and made the great decision. You built many air castles and dreamed many dreams as to what you wanted to do in the cause to which you had dedicated your life. But also, there are serious jelts. Things don't work out as you had

planned. At times you are misunderstood both by your fellow missionaries and the Koreans with whom you work. You pour your life's blood into some Koreans whom you are helping to train and they dissappoint you. So much of your work is routine and drudgery and shuts out from your vision the goal you once had in view.

There is just one help for you at such times and that is to keep up your spiritual contacts. There is a Friend ever close by, walking on the troubled waters and saying "Be of good cheer.' His commendation is always forthcoming and satisfying. Once Dr. Francis L. Patton in giving some advice to a crowd of seminary students said, "Pray without ceasing and shave every day." In that somewhat jarring way of putting it, he coupled two very important things. On the one hand keep up appearances; they count for much in matters of dress, in your home, in keeping optimistic. On the other hand you are connected with the source of spiritual power without which you cannot go on at all. Not long ago I heard a belpful story about two of our splendid missionaries, a man and his wife, who have been in Korea almost thirty years. As the story goes there came times when the difficulties seemed too great and they felt that they just couldn't go on. Then in their evening devotions they would pray together about it, go to bed, and get a good sleep. The next morning things did not look so hopeless; they had gotten fresh courage to go at it again. You are enlisted in the army of the Lord and a great warfare is on. You are following a great Leader who is going on to sure victory." So pack up your troubles in your old kit bag and smile, smile, smile,



# Play Ground.

KATHERINE WAMBOLD.

For sometime we have all been receiving illustrated folders on the evangelistic agency of supervised play. When I heard of the one established in Chengtu, China, I was so interested I talked to the Korean women about it. At the centrally located church where we work, the very young men play tennis after the primary school is out, and the children have gone home. Many small children on the streets appealed to us especially, so, as a begining, the women decided that every Saturday afternoon, after Sunday School teachers' meeting was over at two o'clock, they would bring in all children from seven years of age to ten, and play with them. They would use a court separate from the tennis one, and teach the children to be kind to each other while playing.

When the weather seems too cold for out of door play, they will play in the basement of the church.

On Sundays at the same hour they are all expected to come to the Sunday School such as we now have in all our churches for the "as-yet-unbelieving," and also the believing, ones.

There have been efforts to secure a play director from home. Mr. F. M. Brockman told me the Y. M. C. A. once was almost successful in securing one, but his support was directed to some other channel. At present I am most happy to have our churches take it up as a method of promoting the Gospel.

# Factory.

KATHERINE WAMBOLD.

In May the way opened for me to bring cheer into the lives of some of the women and girls working in factories about Seoul. The ones in which women do the most of the work are silk thread, silk piece goods, and those for cleaning rice. In the ones for silk, the first and third Sundays in the month are holidays, and the workers are free, of course, to go to any church they choose. In those for rice cleaning, they work busily every day while the rush is on, and then for a time every day is a holiday.

As far as I have seen, the workers seem to be well paid and contented with their work. I shall speak of one factory for silk thread employing about one hundred women and girls: Near this factory is a new brick building given by Mrs. Darlington and Mr. Napler. It is on the site of a building given about thirty years ago by Mrs. O. E. Brien; this was used by Mrs. H. G. Underwood, M. D., for all

the years for a dispensary and place for midweek prayer meeting. The Underwoods said we might have this building, and we invited the women to come on Thursday evenings. The pastor of a near-by church, to whom I gave organ lessons years ago, and who is a good friend, led the meetings all summer. led the singing and played the baby organ, a gift from Mr. S. H. Severance years ago. The performance on the organ was greatly facilitated by three of the women faining me vigorously. At first, only the women who were christians came, but later, others came with them. Fancy them working all day with their fingers plucking cocoons out of boiling water, then donning fresh garments rustling with starch and coming with happy faces to the prayer meeting!

One evening I asked Dr. Hopkirk to give them a cinema. Bishop Welch kindly loaned us his beautiful pictures on the life of Christ.



As the fase would not work in the prayer meeting building, we went to a church inside the city. Many others besides the factory workers came, about four hundred in all, and we felt they had all received a wonderful sermon through their eyes.

During my absence in country work, the wife of an elder takes full charge of the meetings. At the last meeting I attended she invited them to meet for the winter in her large warm house. Many of the women who are teachers, or forewomen, are of very fine christian character, and it is a great happiness to assist them in promoting the love of our Lord throughout the factory.

### Announcements.

T

#### The International Review of Missions.

When the World Missionary Conference met in Edinburgh in 1910, a new concentration of Christian forces came into being and, having survived the strain of the war, is now girding itself for fresh and far-reaching endeavor. This world-wide cooperative missionary organization finds its quarterly organ in The International Review of Missions which was founded in 1912.

The editor of The Korea Mission Field for years, has been a reader of this periodical and considers it the most comprehensive, reliable and vital of all missionary magazines with which he is acquainted, and takes pleasure in thus co-operating for its enlarged circulation. This Review for 1922 has special features making it peculiarly valuable for missionaries in the Far East, to wit; the July number of the Review contained a thoughtful survey of the Past Ten Years of Missionary Work in Korea,

written by Bishop Welch. In the January number was a survey of the Past Ten Years of Missionary Work in China, while the April mumber contains a similar survey of the work in Japan. Moreover, the January number contains a valuable bibliography of the missionary literature published during the past ten years.

The annual subscription price of the Review is most reasonable being \$2.50 (gold). Single copies are sold for 75 cts. but the last Jan. number is \$1.25.

Subscriptions may be sent either direct to Edinburgh House, Eaton Gate London, S. W. 1., or to the Committee of Reference and Council, 25 Madison Avenue, New York City.

11

#### World Conference on Faith and Order.

The next World Conference on Faith and Order, comprising seventy-seven national churches of the world, in the movement toward church unity, will be held in Washington, D. C., in May, 1925. Group conferences of the many communions represented in the World Conference will be held for preparation and study in the intervening period, according to Robert H. Gardiner, secretary of the World Conference, 174 Water Street, Gardiner, Maine, U. S. A. The work in anticipation of the world gathering will extend both to the clergy and laymen and women, even including thousands of individual congregations.

Literature concerning this great movement will be furnished gratis to interested parties applying to R. H. Gardiner, whose address is indicated above.

A. F. D.



# The Mountain Spirit.

Тномаз Новез.

In some parts of Korea, especially in the villages that are situated among the moun- visited a village where the worship of the San tains, the people worship the San Sin (i.e. The San Sin is believed to mountain spirit). be a spirit who controls the actions of the wild beasts, and if he is not worshipped he will allow tigers, or other wild beasts, to come down into the village and attack the people or their cattle.

The worship consists of a sacrifice offered once or twice a year; an ox or a pig is slaughtered, placed upon the altar and a prayer is read by the officiating priest. After the ceremony the meat is divided among the villagers. Two or three of the villagers are elected to act as priests, and for three days previous to the ceremony they must neither see, hear, nor speak any evil. If any one of them should hear of death-either of man or beast-he would be disqualified and the offering of the sacrifice would have to be postponed.

On one occasion a Bible Society colporteur Sin was observed. He spent a night or two in the village and held meetings at which ten people decided to believe. Among this number was a young man who had been elected to act as a priest at the sacrifice about to be held. He immediately announced his determination not to have anything to do with the ceremony. This necessitated the election of another priest, but the colporteur had aroused so much interest that no young man in the village would accept office and the worship of the San Sin had to be abandoned.

In this issue is a photograph of a mountain spirit shrine. It is situated on a hill at the back of a village. For many generations the worship of the San Sin had been observed in this village. In March, 1919, the shrine was burned down but was rebuilt for the fall sacrifice of that year.

# Notes and Personals.

Special meetings of the Field Boards of Managers of the Severance Union Medical College and the Chosen Christian College were held on December 18. It was decided to relieve President O. R. Avison of administrative duties so that he might be enabled to give his whole time to promotional work in Korea and in the United States and Canada. He will likely visit the United States in the spring.

Dr. A. L. Becker was elected Acting Vice-President of the Chosen Christian College, and will take over the administrative duties there.

Dr. J. D. VanBuskirk will be in charge of Administration at Severance Union Medical College.

Dr. and Mrs. Hirst and family will leave for the United States early in the new year, on account of Dr. Hirst's health.

To Rev. and Mrs. J. I. Paisley of Kwangju, a daughter, Anne Butler, born Dec. 31st, 1922.

To Rev. and Mrs. J. N. Mackenzie of Fusanchin a daughter, Sheila Mary, born Dec. 20th, 1922.

The many friends of Rev. and Mrs. J. N. Mackenzie will be grieved to hear of the death of their son, James Arthur Gordon, which took place Dec. 27th.

The Editor of the KOREA MISSION FIELD will be glad to receive from those who have finished with the February, March, April and July issues of the Korba Mission Field for 1922 any copies they may have to spare. Extra copies are urgently needed.

The Bible Revision Committee are holding daily sessions in Seoul during January and February.



# The Korea Mission Field

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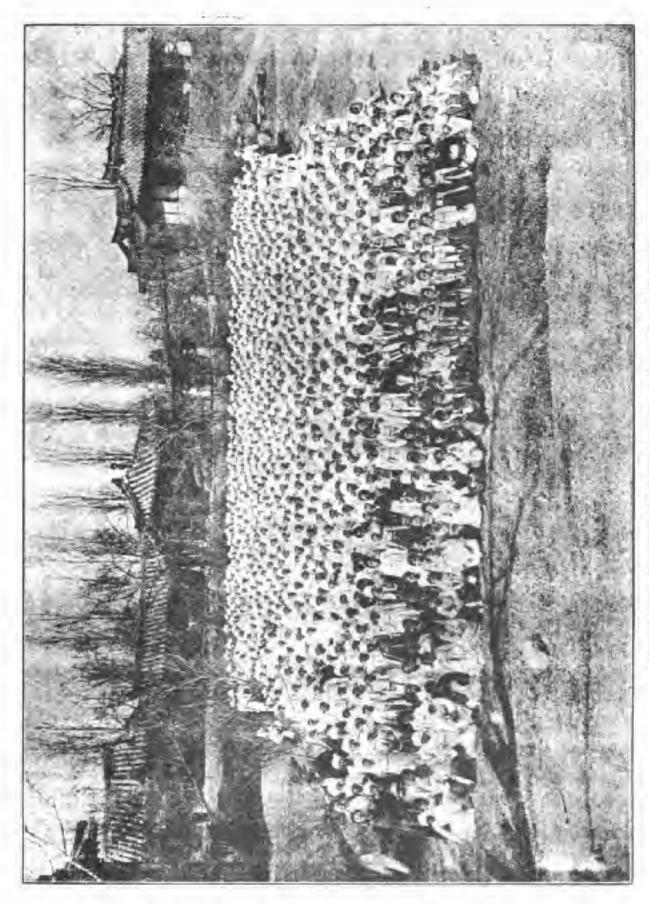
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# THE KOREA MISSION FIELD

### A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

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No. 2

#### The Four Industrial Divisions for Korea.

TNDUSTRIAL education naturally falls into four divisions each one of which should be developed in our Christian educational system in Korea. The first of these is that type of industrial education which has for its ideal the correlation of the hand with the brain. Its function is purely educational, and it has been highly developed in the system of sloyd work both in Europe and in America. The second type of industrial education has for its object the financial sid of students by using their leisure time for remunerative labor. This second class is well illustrated by the Songdo Higher Common School in its weaving department. A byproduct of this type of education is that in many cases the student thus finds his vocation. The third type is known as the industrial trade school and has for its purpose to teach the student how to make a living. Here the student is expected to give his entire time to learning his trade? Whatever subject he may study outside of his hours of actual employment are those which will supplement his trade. This type is illustrated by the Korean Young Men's Christian Association in its industrial department which conducts a trade school and teaches the students certain trades such as furniture making, photography, printing, blacksmithing, practical mechanism, etc. The fourth class is for the advanced student whose technical studies lead to professions such as mining, civil or electrical engineering. This latter will naturally come with the development of higher education in Kores.

THE excellent work now being done by the government in industrial education should receive the commendation and careful study of those who are interested in the economic development of Korea. There is a large place for these four types of industrial educational program for Korea's students. The whole problem should be thoroughly studied and that work among different institutions so correlated that they will automatically supplement each other. If the Korean church in this new economic period which Korea has entered is to continue its program of expansion on the basis of self-support, the individual members of the church must increasingly develop their earning power; this can only be accomplished by equipping them to enter the new field of industrial life.

F. M. B.

Will the Church of Christ Function Today? VI HARNESS.

A S the horse measures the power of an engine, whether it be ten or a thousand "horsepower," so the harness measures the power of the horse. We cannot hitch a horse to a
wagon by his tail, ears or legs and so measure his pulling strength but we must have a harness which will enable the animal to pull normally from his shoulders. Horses apart from
harness are useless.



A man once told me that he assisted in stampeding a herd of several thousand wild horses over the cliffs of California into the Pacific ocean, so that the herbage of the ranges might be conserved for beef cattle. Harness is the condition of utility. Oil must have its lamp, thought its word and faith its works, to avail aught: even the Savior of mankind must have His body, the Church, if His truth shall ever be promulgated! Did not President Wilson fail to get his 14 points incorporated into the Treaty of Versailles, chiefly because he had neglected to provide a practical harness in which they could function normally? This fatal lack enabled Lloyd George and Clemenceau to make the worse appear the better method and to reharness our poor bleeding world, really ripe for something better, with the despicable diplomacy of hate, fear and greed.

THIS terrible old diplomacy is the legitimate child of our competitive economical aystem which contemplates the earth and its treasures as the legitimate prey of anyone keen enough to discover and strong enough to capture and administer them by the exploitation of the populations of our planet, who depend upon them for their very life! Since the present economical system, which enthrones might above right, has brought our civilization to the brink of ruin and, persisted in, will remand both beggar and billionarie to the realms of communistic barbarism, therefore the world today is in seething unrest. The multitudes of earth, having been victimized by the pernicious old, are demanding and eagerly waiting for a new and better economical system, wherein might shall be subordinated to right!

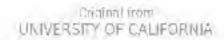
TS any worthy economical system in sight which may be substituted for the present competa tive regime? It is idle to mention "a living wage," for whom can we trust to fix it? Or "profit-sharing," because we cannot possibly be good in spots while the body is replete with poison. The Old Testament helpfully reminds us that "The Earth is the Lord's and the fulness thereof" and that He hath given it to the children of men; not to one class, the strong but all, the New Testament admitting this exception in the premises, that. "The strong are to brar the infirmities of the weak and not to please themse'ves." Is relief to come through the principles of the Gospel? The answer is "yes" and "no." "Yes" if those principles are fitted to a harness of practical statesmanship in which they can normally function and, if not, "No!" The one system which seems to meet the requirements of the harness in which the principles of the Master can work without needless friction is, "The Single Tax," otherwise called "The Tax on Land," which has been formulated by Henry George. By "Land," this system contemplates all the raw materials of Nature,—soil, atmosphere, oceans, rivers, springs of water and oil, mines and forests. These are the property of the people of a nation, equal access to which is to be open to all; but the man who shall enjoy special right to any portion shall pay more for the privilege than any one else is willing to pay, which constitutes "the single tax." The man who through his labor of brain or brawn enhances the value of raw materials through production, shall not be penalized for his enterprise by a tax, but rewarded by exemption therefrom.

THIRTY years ago Mr. W. A. Douglas, B. A. of Toronto, Canada, became enthralled with the "Single Tax" idea, to the weariness of his friends and foes to who m he preached it in, cessantly! As a result, of his persistent effort this scheme has obtained wide acceptance in Canada, two of its largest provinces having taken steps to try it out politically; while the Methodist Church of Canada has adopted it as its own manifesto entitled "The Church and Social Relations."

See Page 41.

A. F. D.





### Higher Education for the Women of Korea. Perfecting the Pear Tree.

R. C. COEN.

of time, will become familiar with the little, round, hard, tasteless pears native to the country. When there were no better pears in Korea, the natives ate these with a relish; but with the introduction of a better variety the Korean taste has developed until now it demands the most luscious fruit that can be produced. The little pears of the early days have been almost entirely displaced by the more highly developed varieties.

What a striking parallel might be drawn between these native pears and almost any line of advancement in the land of Korea. One of the chief objects of the missionary is to develop the lastes of the people, that is, to produce in them a desire for the better, and eventually for the best. Whether it is a taste for fruit or religion, it must be developed by constantly holding up before the people the ideal they are to attain. It is a fatal day for missionary work when the ideals held up begin to lag behind the tastes of the people. Unless perfection has been attained we dare not stop our development. To develop a taste for good years and not supply the pears would be merely a misfortune, but to develop a conscious desire for high religious, moral, and educational values and then fail to meet that need is indeed a sin. So the parallel might be drawn in many ways, but we can only apply it to the subject in hand,-higher education for women in Korea.

The Methodist Episcopal school for girls in Seoul is named, Ewha, meaning, "Pear Blossom." Ewha. What a beautiful name for a girls' school! What a perfect figure of speech to describe the establishment, development, and perfecting of our girls' educational institutions! In such a figure, the school is the

Everyone who passes through Korea, and tree; the pupils the blossoms; the graduates especially those who live here for any length the fruit; the teachers the husbandmen; and the supporters in Korea and America the source of nourishment—the soil. All the energies of the tree, the blossoms, the hushandmen, and the soil are directed toward the perfecting of the fruit.

> The little orphans and outcastes whom the missions gathered into-yes, actually paid to come into-our schools in the early days for auch meager instruction as could be given them were, when graduated, but the little. hard, tasteless pears of Korea. Yet, these girls and women were all that-yes, more than-the tastes of Korea demanded at that time. It would be too long a story to tell of each step of the way from these 'first fruits' up to the few graduates from our only women's college in Korea who have recently gone to America and taken their place alongside American girls in college with credit to themselves and the school that produced them. Needless to say, the Korean taste for educated women has kept pace with this improved product of our schools-yes, here again, I fear I must admit, has gone beyond it and is now desiring the very best for the women of Korea. Dare we fail them now? 1 think not.

> It is True that pear trees are growing all over Korea today and producing fruit of varying quality, but in general the trees are of two varieties I am told-those with a marked Methodist flavor, and those with an equally marked Presbyterian flavor. There are many of us who cannot distinguish between the two, but there are others, however, who proless to be able to detect a decided difference, always preferring the fruit of their own denomination, of course. Be that as it may there is a difference in name at least.

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Criminal from UNIVERSITY OF CALIFORNIA In all these trees there is a strong tendency for the fruit to fall before maturity; in every case, except one (the college department of the Ewha school), the fruit that does not fall off of its own accord must be gathered long before it is ripe. Even in the case of the exception only seventeen pears (the graduates of this college department) have riponed in ten years, but the result has been so fine and the possibilities seem so great that we have all been inspired to make it possible for more fruit to reach perfection.

For years many missionaries, some more clearly than others, have by faith seen the perfect ideal and zealously worked toward it—a fully equipped college for women in Korea. As was so well stated in this magazine a few months past in a worthy and beautiful tribute to the late Miss Frey of the Ewha school, she contributed more than any other toward this end with the result that a college building bearing her name is now being constructed as a part of the Ewha plant,

We missionaries must now do the work of an educational Burbank, develop to perfection our pear trees by the process of crossing and silication. Only thus can we secure a product of a quality and in sufficient quantity that we shall be proud to send to other countries for exhibition, or dare to place on the market for home consumption in this new day in Korea.

There is an honest difference of opinion as to wherein perfection lies, and what is the road that leads to it. Whether it would be better to continue to grow two varieties of pears, each with its own peculiar genius, and both good, but requiring more nourishment,

more husbandmen, and possibly interfering with each other's growth; or, to blend these two into one in the effort and expectation to secure a type of pear like neither, but better than either of the two divided, is a question for careful consideration. The latter plan of union seems to many to offer the surest way to perfection provided neither type dominates, and that the defects of both can be dropped, and the desirable alone kept and multiplied.

There are many, too, who believe that any pear tree that is to produce fruit acceptable to the Korean people must have a decided native flavor. To this end it is hoped that we may be able to introduce the Korean factor into the experiment at its inception, and thus avoid the tendency of the foreign flavor to dominate.

I realize that this is a rather fanciful presentation of the subject, and yet if it has stimulated and inspired your interest in higher education for the women of Korea and shall set you to thinking constructively along the line of its accomplishment in the near future it has served its purpose. Anyway, the present status of the plans for the higher education of women in Korea does not warrant a more detailed statement. There is no more vital question before the missions at this time, however, and it is being dealt with in a deliberate, thorough way that ought to insure the best results. 1 May we all work and pray that we may reach one mind upon this matter and press on toward our goal-an education for the women of Kerca that shall stop short of nothing less than college training of the best kind.

NOTE: The name Ewha was given to the school by the Queen of Korea who was murdered in 1895.





### The Sunday School and the Church.

J. S. ARMENTROUT.

The discussion of the relationship between the Church and the Sunday School is not a new discussion. The history of the Sunday School movement shows that in the very begining this was a most vital question which developed a great deal of argument. It was not always thought to be a very profitable thing to gather children and give them re-This in spite of the fact ligious instruction. that undoubtedly the early church put a great deal of emphasis on its teaching ministry and that the command to "teach" was one of the important commands that God gave through Moses to his people as they went into the promised land.

Today the discussion of the relationship between the church and the Sunday School is not concerned with the question of the need for a Sunday school but is concerned with the place that the school shall have in the plans of the Church. Most churches would admit without question that one of the duties of the Church is to gather men and women and children together and teach them the Bible as a basis on which they should build their lives as Christians. With this as a task of the church, Christians generally will agree. The question today is a question of emphasis and concerns the Sunday School and the place this agency shall have in the life of the church.

The great question relative to the Sunday School is "Shall the school have a first place in the mind of the church or is it to be of secondary consideration? Shall the church expend upon the school a large amount of time and effort; shall it be willing to put money into the work; shall it plan for buildings in which real teaching can be done; shall careful attention be given to the training of the school leadership—or shall the school take a minor place in all church councils and be content with what is "left over" after all other things are planned for? This seems to be the great

question relative to the Sunday School today, a question that the church in America is coming to face as it has never done before.

The question of the place of the Sunday School has been forced upon the American church by many of the facts that have recently come to light. The facts of religious ignorance that were brought out in surveys made during the war time have brought home to the church a little bit of its failure to fulfil its teaching function as concerns the youth of the land. The appaling facts of the millions of children and youth, normally Protestant, who are outside any formal, religious instruction have also made many wonder if a great many of these are failing to receive this instruction because the church herself has thought of this work as being a minor task and not worthy her best efforts. the Church considers the teaching of children and young people as a thing of little importance it is not to be expected that these same young people will be seriously concerned about their attending such a school understanding of the value of education and its possibilities as an agency for promoting the Kingdom of God has also had a part in forcing the Sunday School upon the attention of the American church.

Certain reasons may be cited why the Sunday School should have an important place in the councils of the Church, whether in America or elsewhere.

The Sunday School offers the one great opportunity for constructive Bible study on the part of the adult members of the congregation.

That this Bible study should be done is not open to question. It is true, of course, that church-members should do individual Bible study. It is equally true that there is great profit to be derived from the social study of the Word of God. The Sunday School provides

an opportunity for this study under the finest of circumstances. A regular time, a constructive series of studies, the social atmosphere, and a teacher to guide the study and discussion, all combine to offer through the Sunday School a splendid opportunity for this essential study.

There is no other agency in the Church that can make this provision for consecutive definite study of the Bible. The paster may preach a series of expository sermons covering some portion of the scripture but even then there is little, if any, study on the part of the people and no opportunity for their active participation in the discussion of the meaning of the passages. A real knowledge will not come as the result of even the best expository preaching but will come as a result of a careful study and discussion. This real knowledge is of course the basis for the christian life that is to be looked for in Christians.

It must not be forgetten either that the Sunday School, when considered from the point of adults, is a great evangelistic agency. The steady growth in church membership in a number of churches is to be attributed to the effective teaching of the adult classes in those churches. Many pastors have also noticed that those men and women who units with the churches as a result of the teaching of the Sunday School are those who are to be most depended upon in the work of the Church.

Again, the Sunday school should have a great place in the councils. The church because of the possibilities of the children. In many ways this is the most important reason for actively supporting the work of the Sunday School.

The Church would do well to follow the example of its Master and set the little child "in the midst" for awhile and concern its thinking and planning with his needs and possibilities. For too frequently the Church gives scant, if any attention, to the child and to his value to the Kingdom of God. For we forget that the church of tomorrow is to be built out of the children of today and not from

the adult men and women. We sometimes forget also that it would be the best of spiritual economy to devote large attention to these children in their formative years and prevent the formation of wrong habits rather than attempt to save them from these same habits after they have become fixed upon the life of the child.

The possibilities of education have been realized by most institutions before the Church. The State is well aware of the possibility of instilling into the mind of the child those ideas which it hopes will appear in later life. A short look will convince any one that this is a successful method, that a nation may be led to solidarity by the very simple process of giving thought to the school system. Other agencies, many of them definitely evil in their ideals. are realizing these ideals through the educational process. But in spite of these well known things and of the well-known principles of education the Church has been laggard in applying these same principles to the matter of religious training.

The Church has evidence too from its own field of the possibilities of education as a means of increasing the Kingdom of God. Wherever the Church has been in a nation for a number of years a survey will show that the large number of those who are becoming church-members are those who have been educated, or taught, in the Sunday School. This type of study shows that 83% of the church-members in America are coming into the church through the Sunday School. If a study of the leadership of the church were made it is likely that this would show an even larger percentage of these have been trained in the Sunday School. All these things mean that the facts that are true of education in any field are also true in the field of religion and that the Spirit is free to lead to decision those who know the facts that are fundamental to a christian faith.

When one comes to consider the matter of christian habits of living and thinking, the place of the Sunday School again assumes a



great importance. For a part of the task of this school is to help form right habits of living, habits based on the christian principles that are taught. It is as easy to form these habits of life as it is to form wrong habits. The process is the same. It is also true that those babits formed in the period of childhood are those that are most likely to go with one all through life. The difficulty of forming right habits is great even for the one who has become a Christian when these must be formed in adult years. Those who are dealing daily with those who have a lifetime of bad habit behind them will realize the truth of this even better than the writer. The Sunday School has a right to an important place in church councils too, because of its possibility reaching non-christian children. for America the Sunday School is one of the great agencies for bringing the Church into contact with the homes of those who are not church-members. The appeal of the Sunday School, with its hymns and its attractive leaching is universal. And children from non-christian homes are as susceptible to the teaching of christian truth as are any others. The Sunday School seems to the writer to be the one great agency for pushing the Church steadily into the life of the nonchristian part of any country and for thus advancing the Kingdom of God. From the limited contacts in Korea that the writer has had this opinion is confirmed for this country. Again, the Sunday School deserves a great place in the councils of the church because it has within its numbers the group of adolescent young people who are in their decision time.

Many of these young people are not in attendance on the church service; but they are in an especial way open to the ministry of the faithful teacher in the Sunday School. That trying period of life, which is also the period of greatest possibility, is the time when the Sunday School may gather up the results of its previous teaching and be the means of leading to decisions these young people who can be reached so well by no other agency.

These but suggest some of the reasons why anybody of people interested in the growth of the Kingdom of God ought to be bending every effort to the work of the Sanday School, planning for it and counting nothing else of greater importance.

But if the Sunday School is to realize its possibilities many things are necessary. It will not be possible to mention all these but one or two may be named.

That realization of the value and place of the Sunday School which has been written of above must become a real part of the life and opinion of the Church. Where paster or officials fail to realize the value of the Sunday school it is not likely that there will be a recognition of its true worth by the people or by the teachers themselves. The Sunday School must be constantly kept before the congregation and must be continually "pushed" by the officials if it is to be given its full opportunity for service.

Again the school needs to have competent, trained teachers. From the purely human point of view the success or failure of the school depends upon the ability and training of the teachers. It is not enough to say that until such a time as thorough training can be given none will be given; the best training possible should be given at every stage of the progress of the work of the school. The Sunday School teacher should have a training for his task that is as good as the training that the public school teacher has for his task. When this fails to be true it is rather difficult to expect that the pupils will have a very high regard for that which is taught them by these incompetent teachers. Needless to say an essential part of the qualification of this teacher will be the spiritual qualification. This is the one essential without which all else is of little value, for this teacher deals with spiritual matters. The one who would help develop a real spiritual experience



self had such an experience. But in addition to this there must be the training of men and women and boys and girls. Because this material is of such tremendous value be who would handle it should be capable.

The school needs to have also the equipment of building and materials that will enable the teachers to do their best work. These are needs that come along in their order after the above ones have been in a measure met. The need of carefully selected and prepared lesson materials is a need that cannot be ignored if power for bringing in the kingdom of God.

in the life of the child must have him- the best results are to be obtained in this work.

> And over and above all, the school needs that the Church shall be continually in prayer for it that God may use the agency and the teachers for the leading of all those in the school to a closer relationship to Him.

> The prayer of the Church and the determination to use the best knowledge of childdevelopment that has been given may be combined in the school of the church in such a way as to make it an agent of tremendous

### The Milch Cow in Korea.

#### DEXTER N. LUTZ.

It is said that an ancient king of Korea issued an edict forbidding all subjects, excepting those of the royal family, using the milk of animals as food lest someone might become stronger than he and usurp the throne. If this be true we have here an instance of ancient knowledge of the value of nature's most perfect food as well as the relation of proper autrition to human efficiency. Such knowadge in the hands of an earthly king must have had marvelous suppressing and weakening power. What uplifting and strengthening power may it not have in the hands of the heralds of the King of kings and the Lord of lords.

In recent years in America great public interest has been created as to the value of milk by numerous group experiments with school children. The results showed not only marked physical improvement but the groups getting a little milk each day averaged higher grades in their class work. Naturally those groups living on the most deficient diets showed the greatest improvement as a result of using milk but these experiments have also shown that there is scarcely a diet so perfect that a small amount of milk daily does not improve it.

"Milk for Better Health Campaign," costing over \$30,000.00. As a result of this educative effort the consumption of milk and milk products was increased immediately and improvement in health and increased efficiency is proportionately and confidently expected.

It is true, millions of Koreans have grown up, worked, and lived along with their descendents to old age on their present form of diet. But the old king never intended that his subjects should die, he only wished to prevent them from having surpassing strength. A horse could live on straw but it would be a miserable existence. The studies of Dr. Van Buskirk show the Korean diet to be generally deficient in protein, particularly animal protein, and generally somewhat deficient in vitamines. Like the diet of most peoples it varies with different classes and according to locality and the financial circumstances of those concerned.

An improvement of the Korean diet does not necessarily call for an excessive use of meat so common among western peoples, for such a diet is neither economical nor desirable. from the standpoint of health. We are indebted to the extreme vegetarians for the demonstration of the possibility of living on a The city of Cleveland recently conducted a low protein diet but it is now known that a



sistance to disease.

practice in feeding live stock that it has become the common practice of feeders in the corn belt to buy protein rich foods to supplement the more starchy foods produced locally. It is interesting to note that quite the reverse condition exists in this country, the protein rich bean cow feed could be profitably supplemented with a cheaper starchy food.

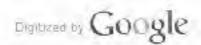
The above is somewhat aside the subject but it seems that if a balanced ration is profitable in feeding amimals a balanced diet is desirable for mankind. Here seems to be another instance of the "backwardness of the Orient." In America the ration for animals contains an excess of carbohydrates and that of man an excess of protein. In the Orient the animals get an excess of protein and man an excess of starch.

The vegelable protein of the Korean diet could be very easily increased by education in these matters but because of the already loobulky nature of the Korean diet it is desirable that the small necessary protein increase be made in the form of animal proteins. Of the present Korean products dried fish is the cheapest form of animal protein available. The failure of the Korean to properly balance diet from so cheap a source of protein is a probable indication that dried fish is lacking in palatability. Eggs, chicken and beef are probinterest.

little more than the minimum protein require- for the population it must support and this, ment is necessary for efficiency and proper re- no doubt, partially accounts for the present grain and vegetable diet. Much food value is The value of sufficient protein to balance lost in converting grains into mest, milk, or the carbohydrates and fats has been so clearly eggs but the losses are not equal. The greatdemonstrated in America by experiment and est loss occurs in the production of beef. A hundred pounds of grain fed to a steer will produce 10-16 pounds increase in live weight. One half of this is waste, bone, entrails etc., and since clear meat is about three-fourths water we must conclude that the 100 pounds of grain have produced but from 2 to 4 pounds of edible solid matter when converted into beef. The hog is about five times as efficient as the ox in turning grain into human food but the dairy cow beats them both. Because of this difference in efficiency in transforming vegetable foods into animal forms, the pig and dairy cow are gradually replacing the beef cow in America as the country prows older and the population increases. A certain Japanese farmer in Korea is entering into beef production; no doubt he will succeed as an individual, but beef production cannot become a permanent and growing business for the country as a whole.

> Already there has been a start made toward increasing the animal protein of the country through the introduction of better breeds of chickens and hogs, but the government has done very little in the way of introducing the improved milk cow, the most efficient producer of animal food in the best form,

In addition to the need for a proper balance of the three food substances, protein, carbohydrates, and fat, there is also equal need for ably more desirable but their cost per calorie the three vitamines, A, B, and C. The Kois three times that of dried fish. Pork may rean diet is generally somewhat deficient in be used but its coat is twice that of dried fish. all three of these. Milk is the one common It is evident that no considerable increase in food which supplies all vitamines in abunthe consumption of animal protein can be dance. Green leaves approach milk in remade without a corresponding increase in the spect to vitamine content. The amount of production of animal protein in the country. green leaves required to supply sufficient of the This at once becomes an economic problem vitamines for mankind appears to be excesconcerning which a few statements may be of sive, however, for the human digestive apparatus to handle well. It seems better to The tiliable land area of Korea is very small feed some of the leafy plants to the cow whose



digestive apparatus is designed for bulky portant industry. The dairy cow is efficient foods. She will pass on the vitamines to- in proportion to the years of selection and the gether with the foods. She will pass on the success of selective breeding back of her. vitamines together with the food substances in The improved cow imported to a new stands out above all other foods as a source of a great demand for milk and for her calves vilamines for man. A pint of milk a day ap- can support her. Fortunately a great demand pears sufficient to insure against vitamine for milk makes possible the use of less efficistarvation for adults, and probably also for ent cows and this will make it possible to children, although a quart per day is desirable breed up in time a goodly number of fairly for the latter. In considering the food value good cows by crossing with Korean stock. not only a fuel, repair and constructive food, considered beretofore for the reason that the but a protective food high in vitamine content, private owners and the Japanese dairymen and that its liberal use promotes growth and have been interested only in meeting indiprotects against disease.

the need of milk for children and for the sick, good imported cattle have not been fully conbut it is not necessary to do so. The Koreans served and multiplied. Good dairy cows have are rapidly learning of its value in this respect. been bred to Korean stock or to none too Many have experienced its value by having it, prescribed in time of sickness. Others have learned that it is a cheaper source of food for infants than the employment of a umo. The Koreans do not yet know its value for growing children and the missionary body generalto does not appreciate its value for maintaining the health and increasing the efficiency of our students and future native leaders.

While the Korean does not generally realize the value of milk as a food, nor his need for it, and while there are yet many who could not be induced to drink it, there are enough already using it that the demand far exceeds the present supply. The writer found in taking a cow cross country that, even in the remote country districts, there were always some who would drink it and on three occasions mothers asked for it for their babies. At present the number of milk cows in the country is insufficient to meet the needs of the Japanese and the missionaries and other foreigners, while the growing demand on the part of the Koreans is probably great enough to call for twice the number.

Forturately the great demand will make possible the rapid introduction of such an im-

a more desirable form for men. Milk, therefore country demands such a high price that only of milk, we should keep in mind that milk is This idea evidently has not been favorably vidual and immediate needs. As a result the There is not space to go into a discussion of potential milk producing capacities of fairly good animals of the dairy breeds and the resulting calves given many times to Koreans who did not appreciate their value or in many cases fed improperly and allowed them to die.

For the best interests of this people we must be careful to conserve and multiply as rapidly as possible this milk producing heredity which our too few cows possess in too small a degree. Let us ever remember that the present efficiency of the dairy cow is the result of years of patient, careful and conscious selective breeding; that the supply of efficient cows in the world is too small; that dissipating the selected heredity of a good dairy cow is similar to tearing down a fine building after it is almost completed; that a male calf from a good cow equally bred has the value of twenty rows the the mother for breeding purposes; that the half-breed heifer calves which unavoidably result when milk cows are kept in the isolated stations, are most certainly sure to be better milkers than Korean cows and are two years ahead of a Korean cow for up-breeding purposes. We hope that some of the world's best dairy blood may soon be imported but in the meantime let us build up the foundation steek as rapidly as possible.



taught to use in a limited way until better ones are available. This would help in selecting the best milk producing Korean cows for breeding. Perhaps the milk goat might eventually be more suitable to country conditions but a beginning could at least be made with the present cow. If we are to do our part in making it possible that the deficiency in the Korean diet can be properly and economically supplied we must not only introduce good dairy cattle but also strive to work? achieve our purpose through the teaching and

The country people who seem to be most in training of students. Even a practical demonneed of milk, already have cows they could be stration of the value of milk in the diet of our students might not be amiss. Losing students about graduation time through tuberculosis or other avoidable diseases is not only a disappointment but a reproach to our methods. The present day is continually making increasing demands on the Korean people. May we not, by ministering to their physical needs and training them to meet these new demands contribute to the fulfillment of the spiritual purposes underlying our missionary

### The Modern Trend in English Teaching. A survey of the recent conference.

C. A. SAUER.

according to Dr. Avison. To the uninitiated it and lypewriters gradually converge into standis possible that the recent conference of some and forms so in due time our methods of fifty missionaries on methods of teaching English in our mission schools may have seemed nothing short of a second Babel so far as the various discussions were concerned. But to the educational worker the events of that extremely full day of addresses and conferences marked what ought to be the beginning of a new era in our teaching of English in Korea. Our higher institutions have had to bear an extremely heavy burden in recent years because our middle schools were not turning out graduates who were proficient in English. To find some means of relieving this situation the Federal Council appointed a committee to arrange for a conference of those interested in the improvement of our methods of teaching English. The conference has been held and the results, if properly followed up, will cause our schools to move forward a generation.

It was not to be expected that there would have been perfect unanimity of opinion in the discussions presented. We are as yet in the formative stage in our methods of language

Our language troubles began with Babel teaching. But just as sure as types of bicycles teaching English will show more uniformity as we learn the superiorities of some methods and the disadvantages of others. The conference revealed a number of educational men, each riding his own hobby toward the goal of successful language teaching. The conference caused them to descend from the complacent superiority of their six-cylinder ideas, observe the value of other types of conveyances and to note wherein their own car needed an accelerator or a coat of paint. Such a conference both inspires men to push forward to greater heights of auccess and at the same time helps them to avoid the mistakes they would otherwise have made. It is not however the purpose of this article to reproduce any of the addresses of that conference. That is left to the proceedings of the conference. rather our purpose to find the underlying currents of thought common to the leaders of the conference.

> English teaching also a problem in Japan. One of the best features of the conference was the counsel and guidance of Mr. W. R. F.



Mr. Stior is with the Stier of Nagasaki. Y. M. C. A. in Japan but is at present temporarily associated with Mr. Harold E. Palmer in the study of methods of improving the teaching of English. Mr. Palmer, of Trinity College London, and one of Britain's foremost linguists was induced to come to Japan by those interested in seeing improvement in the teaching of English in that country. Many of the missions of Japan have released one or more men from other work for a time that opportunity might be afforded to study the methods of this educator. One missionary to China is spending his furlough in Japan with Mr. Palmer, it having been his previous intention to go to England for the purpose of such study. It was thought that we might profit through this unique opportunity by inducing Mr. Palmer to come to Korea for conferneces at the summer resorts. It was however pointed out that Mr. Palmer would probably at that time be engaged in conducting a summer institute for teachers in Japan, and moreover much more would be gained by sending one or two men to Japan to study methods there for a few weeks. Our Japanese brethren are going after their difficulties in a thorough way and it will avail us much to take advantage of this unique opportunity to secure the best possible leadership in our problems.

The wims of English teaching in Korea. The question as to the real aim of English teaching in Kores frequently crept into the discussions. Do we desire, as some suggested, merely to teach our pupils to translate English as we learned to translate Greek and Latin or do we wish to give them a speaking knowledge as well. That the present system of examinations makes translation one of the goals of teaching was accepted without question. But it was likewise apparent that no course would be satisfactory to the Korean student himself which did not not also provide training in the spoken language and that we must therefore make provision for the double aim of teaching to speak as well as to read. We are there-

produce boys and girls who can read English books, who can converse in English, and who can at the same time pass the government examinations.

Beginning with the oral method. To accomplish this apparently difficult goal of language teaching will require some variation in methods of teaching from those of the past. It is interesting to note that while there was difference of opinion as to the exact method of approach, there was perfect unanimity of opinion that the first lessons of a new language should be oral and not written. In no case was the student to begin the first day's lesson with a book in his band. He begins by hearing short English sentences, or phonic sounds or both. He learns to repeat these sounds from memory and to obey short commands before he sees a written word. In from three days to three months according to the method pursued he is permitted the use of a book. He thus reads no sentence during the first term or even the first year that he has not already learned to speak through hearing it spoken again and again. It is interesting to note that the Korean Repository for 1895-96 contains two valuable articles by Rev. Swallen. showing the merits of this system. It is only to be regretted that it has taken more than twenty years to apply the method to the English work of our schools.

It is worth while here to mention two experiments now being carried on to demonstrate the possibilites of this method. At Ewha Haktang the beginners in English are given no text-book for the first three months. The students are taught the names of objects in the room, how to ask and answer simple questions and to obey simple commands. They are also taught the sounds of the letters but not the names. A series of action lessons is now being developed and will soon be available for distribution. In Japan a somewhat similar but more radical experiment is being carried on under the direction of Mr. Palmer. There likewise the student has no text for fore-to quote one of the speakers-to three months and in addition is not expected



sense of discrimination of sounds than has unciation when he does begin. It should be noted that both these methods are as yet in the experimental stage. Just how much they depend upon the personality of the teacher and how far they can be developed into practical plans for the use of teachers as a whole remains to be seen. At any rate they will render invaluable service in showing more fully the underlying principles of language teaching and the results will be eagerly awaitlan ruages.

The problem of pronunciation, Probably nothing is so perplexing to the Oriental student of the English language as the fact that the various foreigners he meets from day to day do not agree as to pronuciation. In this land of all nationalities he finds both English English and American English. To make matters worse there are the Yankee, Southern, and Middle West dialects among the Americans. Is he to add another dialect and speak Korean English or is he to pattern after one of these other dialects? If we are to strive toward unity, how are we to determine the standard of pronunciation upon which all can agree. Happily some work is being done along this line. With the English of southern England an n Last norm, investigations are being made and the divergences among various dialects are being determined. It is to be hoped that an international standard of English pronunciation will be developed in the near future to be taught in all our schools and thus prevent the formation of further dialects.

Other problems for the educator. But a standard of pronunciation is not the only

to speak a word of English during the first problem ahead. Before we can teach English term. During this initial slage he is to have a properly in Korea we must make other studies. receptive mind only. He hears English spok- We must investigate more fully the sounds en in the classroom every day and obeys difficult for the Korean student and develop lengthy commands to show his understanding ways of teaching them properly. We need to of what is said to him but be does not speak. develop a special set of drills on auxiliary verbs It is hoped that this will develop a keener so that the students will find it natural to use them instead of solving the problem by omitresulted heretofore and that the student will ting all of them as usually done. The ability be able to speak English with a better pron- of the Korean student to do home study in English, the nature of that home work, the kind of English lessons in which he is most interested, the kind of English for which he will have most need, the methods which prove the most successful in arriving at the aims of our English teaching,-these and scores of other problems face the teachers of English in Korea before they can feel that they are doing a highly creditable piece of work. It is regrettable that the conference did not find time ed by every up-to-date leacher of modern to set various committees at work on some of the most pressing of these problems.

Standard text-book adopted. It could not have been expected that a one day conference would result in the adoption of a course of study. There is still too much pioneer work to be done, too many investigations and studies to be made. However it was pointed out that we ought to begin by making a recommendation as to uniform text-books and thus bring our schools into closer cooperation. Accordingly the conference recommended two sets of text-books, one for boys' schools, and another for girl's schools. The marked advance was the introduction into the first year's work, provision for more actual speaking of English and less translation. Especially in the case of the course of study for boys the book recommended has been in successful use for two years in various schools. The introduction of this new method into our first year work alone was worth all the expense of the conference,

The missionary's relation to the teaching of English. Among other things the conference gave the writer a great shock to his preconceived idea of the importance of foreigners in the teaching of English. One Korean teacher



made the remark that beginners should always be started by capable Korean teachers. Certainly few foreigners are equal to the work in the advanced grades of English. Is the policy of some schools in placing beginners under foreign instruction to be condemned? We note that when the United States Bureau of Education investigated the methods of teaching English to foreigners in the evening schools of Passiac, New Jersey, some months since, every foreigner interviewed was asked whether he would be more likely to attend if he had a teacher of his own nationality to teach English, and in every case the face would light up and the reply would be, "Yes, that is different. Then we would not be so discouraged at the beginning."

Be it further noted that in our own Seoul language school it is the missionary who does the bulk of the teaching. It is our belief that the missionary who has been through the mill and knows the troubles of the Korean language from the standpoint of personal experience will always be more acceptable than one to whom the language is native. Was there then a deeper meaning than we dreamed to the opening words of Dr. Avison when he said our job was not to teach everybody but to produce teachers? After all it is not our Job to be good English teachers but to develop good English teachers among the Koreans. The way to do this most effectively is for each missionary who believes himself qualified to teach English to associate with himself two or three men who are capable of being developed into good English teachers. He must place release the prophets. the brunt of the teaching load on their should-

ers, acquaint them with his ideas and supervise their work. He must study the methods of supervision so that he may in a way avoid friction, slowly but surely guide them into better ways of work. He must forget that he is primarily a teacher and learn the larger significance of the job of supervising.

An uncompleted job. Words cannot properly express the debt of gratitude due to the committee which worked so happily for the success of the conference. The conference was all one could hope for one day's work. But the danger is that we will consider our task finished and rush to something else. No course of study will ever be successful in giving to our higher institutions students who know English, until a set of text-books have been prepared by teachers actually on the job of teaching. An Alger may write three or four books a year and they will be worth about what the paper they are printed on costs. Too many of our texts have been thrown together by some teacher who being successful with one book concludes he is called of God to write a series. No one man can write a set of texts for five years of work in English. It must be the work of many. And thereby hangs another dark cloud. Too many of the so-called educational workers at that conference have the constant drain of some evangelistic problem to sap away the energy that ought to go into mastery of problems of teaching. Such a system is suicidal to the schools. If we want to place our schools at the front in the teaching of English or any other subject, let us





### Ada Hamilton Clark.

Ada Christine Hamilton was born in Augusta, Bracken County, Kentucky, on July 2nd, 1879.

Her father, Theodore S. Hamilton, and mother, Eliza T. Reynolds, both of whom survive her, moved to Covington, Kentucky, when Ada was nine years old and it was in that year-1888-that Ada united with the church—the Madison Avenue Prezbyterian Church.

Her activities in church work were numerous. Always an active worker in the Christian Endeavor, in later years she taught in the Sunday School; founded a girls' society and for years did the sole work in the church choir.

At the completion of her studies in private schools in Covington, she enjoyed several months travel in Europe with her teacher, Miss Bristow.

She was married June 12th, 1907 to William Monroe Clark and with her husband spent a year in Germany where she studied vocal music with Madame Gerster. Returning to the United States, a year was spent in Alabama and Kentucky while she and her husband were waiting to be sent to Korea as foreign missionaries. During this time Carter, her oldest child, was born in Livingston, Alabama, November 27th, 1908.

On August 4th, 1979, Mr. and Mrs. Clark and Carter—a baby eight months old—sailed from Vancouver and on August 28th they arrived in Chunju, Korea, where they were to work for thirteen years.

In spite of having the care of the baby, Mrs. Clark began the study of the Korean language with enthusiasm and marked ability. She passed her examinations successfully each year for the required three years and soon became known as one of the very best among the missionaries in the use of the language. She taught in one of the language

schools and was made a member of the language committee of the mission.

In Korea three other children were born. The second child William Hamilton, born October 3rd, 1912, called home on May 20th, 1914, and his little grave is out on a beautiful hillside in Korea.

In 1913 Mrs. Clark's father, mother and sister visited her in Korea and in 1916 Mr. and Mrs. Clark returned to America for their first furlough.

Returning to Korea in 1917 another five years were happily spent in work among the Koreans and then it was decided that the family should be sent to Seoul to engage in literary work in connection with the Christian Literature Society—a union work, supported by all the six Methodist and Presbyterian missions in Korea.

In order to begin the work promptly and without the break of a furlough so soon after beginning, Mr. and Mrs. Clark were granted an early furlough and returned to America, arriving in Seattle, July 4th, 1922.

Having visited friends and kindred they were arranging for post-graduate study in staid and conservative Princeton where Mrs. Clark made friends with unexampled rapidity, and when she passed away it came as a distinct shock to the whole large circle of her friends.

On November 6th, after a careful examination, including several X-rays, a tooth was extracted. The result was a poisoning of her entire system. From Saturday night, November 11th, she was in great pain and was taken to the Princeton Hospital. In a few days her condition grew worse so that two special nurses were secured. On Sunday, November 19th, a specialist from Trenton was called in and a saline transfusion was resorted to but in vain. Unconscious from Saturday noon (18th) she failed to rally and



at 1: 12 P. M. on Monday, November 20th, she passed quietly into the presence of her Saviour.

From many letters of sympathy sent to her husband we append a quotation from but one, for lack of space, which was written by Mrs. W. D. Reynolds, since 1892 a missionary to Korea and Mrs. Clark's next door neighbor.

"She, Mrs. Clark" was my nearest neighbor for thirteen years and I suppose I knew her as well as anybody in our mission.

Ever since she came among us in Chunju she has been one of the most sincere. faithful and conscientious workers I ever saw and often in spite of many discouragements she was always cheerful. I have never seen a sweeter spirited, more all-round helpful little woman. Her spiritual development has been beautiful. When her little boy left them, she often came and talked with me and, with tears streaming down her face, would tell me she knew it was best and that her Saviour was more precious to her than ever before. That little boy's home in heaven was very near to her. After that great sorrow her singing was never the same. It was always lovely, but there were new and sweeter tones than ever before. And it was such a joy to her to sing for the Koreans. I remember once at a closing meeting of our Bible Institute she sang the words of "Jesus, Lover of my Soul" to the tune in her sheet music and she put her whole heart into it with tears in her eyes. Many of the women wept as she sang.

She was always thinking of lovely things to do for somebody. Many, many times she has run up in her morning dress to my home for just a few moments chat—always so cheerful and sweet like a fresh breeze. And with the Koreans she always shone. She was so gracious and kind and knew just how to make them happy and feel at home. In church and Sunday School work she was untiring and did a wonderful amount of visiting among the women by running out for a few moments as she had the chance.

In her home as a mother I never saw a more tender, careful and watchful one and she longed for her children to do and be the very best. Coming back from one of her little trips to Seoul, she told me of a little book she saw at someone's home:—"Practising the Presence of God" and told me that it impressed her wonderfully with the way any christian may live constantly in close touch with God, and that it had been a great blessing to her.

I never saw any one more willing to help everywhere and with everything, and being as capable as she was along so many lines, her help was alway valuable.

She could certainly say with Paul:-"I have fought a good fight."

She has gone away from us for a while and left us sad and so lonely, but if she could speak to us it would certainly be with one of her radiant smiles telling us not to sorrow. She dearly loved her Saviour and would deny Him nothing. She would want us to feel so too. She has been a very precious friend to me and a constant encouragement and inspiration and I thank God for her and her friendship."





### The City of Kwangju.

L. T. NEWLAND.

In the center of South Chulla is the Unrivalled Mountain, or to give it its Korean name, Moo Tung San and at the foot of this mountain is Kwangju and around these two centers, which are really one, are grouped the varied industries and the teeming life of South Chulla—the granary of Korea.

To go back to the beginning of this city one must roll back the centuries until 1020 A. D. and even then Kwangju had grown enough in importance to become a magistracy less than twenty years later. It seems that it was called Mu Ju at the first which afterwards was changed to Mu Jin. When the Paik Kingdom fell the rival kingdom of Chin Hon tried to make this city his capital but failed, From then on the importance of the city was so far removed from the disorders of the north that it led a peaceful life for most of the following centuries.

Five hundred years later or 500 years ago the great wall was built which remained in more or less repair until ten years ago when it was tern down to make room for the rapid growth of the city. During the Tong Hak war a greater part of the wall was destroyed and after that it was never rebuilt. But before that in the year of Im Chin the Japanese besieged the place and effected an entrance but were later expelled, and these two incidents are about the only real excitement Kwangju has known in all her long history. She was from the first a farming center and was content to doze along for centuries knowing only the corruption of officialdom, but so bountiful were her resources that even that perennial financial blood-letting could not keep down her prosperity.

Her present industrial boom, which is phenominal, began 12 years ago when the Japanese for the first time began to really live here. In fact eighteen years ago when the foreigners first came, there was not a

Japanese in the city. But a city with so many possibilities could not long doze when such industrially awake people were around, and so for the last decade this city has changed beyond recognition. It is now the educational and medical center of South Chulla, and is fast becoming the industrial head. It is filled with large and substantial public buildings and the rate that new buildings are being erected is almost unbelievable. Up until last year it was handicapped by being off the railroad, but now one of the most important lines of the whole south is being built through the city and already there is train service directly with the main lines. Going out from the city in all directions are a perfect net work of macadam roads that connect up all the large interior points and when one company maintains a fleet of 18 service cars and there are at least six different companies in the city, it can be seen that Mr. Ford has had a large part in waking up Kwangju.

Today there are over 16,000 people in the city and its rate of growth since the railroad has been opened is over 2,000 a year so the importance and possibilities of this city as a religious center can be easily appreciated.

In 1896 the greatest event in all this city's history took place when Mesers. Junkin, Tate, Harrison, Bell and Reynolds of the Southern Presbyterian Mission came through here on a prospecting trip looking for a place to open up another station. At that time the father of Baron Yun Chi Ho was governor of this province and he showed unusual kindness to these strangers from far away, entertaining them and going out hunting with them—courtesies that, later had a great deal to do with opening the station.

Nothing was definitely decided on this trip and matters arose that delayed a real decision until almost eight years later, when in 1908 Mr. Bell again came up into the Kwangju territory, from the then new station of Mokpo, looking like Abraham for a place where to pitch his tent. The first place tentatively decided on was Naju but the hostile attitude of the people made it seem unwise for Mr. Bell to bring his wife and young haby there to live. Remembering the kindness of a few years ago, Mr. Bell came on over to Kwangju and there purchased the site for Kwangju Station. The land bought was a large hill and the valley at the foot, about 30 acres in all, then consisting mostly of grave sites, and upon this hill of death was soon to be built the homes from which issue the message of life. In 1904 two small guest-rooms were built and into these, just before Christmas, moved the Bell and Owen families. From that time on the old grave hill has been graded and terraced, its barrenness covered with trees until today visitors are kind enough to say that Kwangju station with its wonderful outlook over valleys and the ever changing Moo Tung San in front, is one of the many beautiful spots in this land of Morning Calm.

In 1905 the first permanent homes were built and these were followed in rapid succession by other homes and institutional buildings until by 1914 nine residences, a hospital, two schools and a Bible class building were built, and then two years ago the nurses' home was finished, which was the last building to be erected save the office building of the mission secretary, finished about the same When the station was opened there was not a modern convenience in the whole city; not a road that would even accompdate a wheelbarrow and no Christian in this immediate vicinity. Now the city has all the advantages of a modern city and there are 1500 Christians and three churches with two resident pastors within the city limits.

The Mission carries along every form of mission work with a large modern hospital, a large first grade boys' academy also a girls' school of the same grade. Besides these the largest leper home in Korea is supervised by Kwangju Station and is just two miles east of the compound. Ever since its beginning the station has proved that theo postion that caused the work to be started here rather than at Naju was of the Lord for the progress has been uninterrupted, and Kwangju has long since distanced the then politically more important Naju, until now Kwangju is not only the center of the rice granary of Korea but under the providence of God she has become as well the center of a mighty religious movement that is fast bringing this large province of over 90,000 people under the flag of the King of Kings.

Just back of the compound on the top of a beautiful hill is the foreign cemetery where sleep from this station Dr. Owen who died in 1909 and Mrs. Bell whose tragic death in 1919 is still recalled. On all sides slope away the wonderfully fertile Kwangju valley with its many populous villages. The early sun first strikes this sacred spot and its last lingering rays pronounce a benediction on these who counted their lives not dear unto themselves. At their feet we still carry the burden of the many churches. Whether we will arise out of our graves with them at the last day or be here to greet them as they arise we do not know, but we do know that all of us will be jubilant as we see the fruitage of these years of patient labor arising together with us from the old staid city of Kwangju and rejoicing together with us to meet our common Saviour.





# Digest of Writings of Henry George. Issued by the Department of Evangelism and Social Service of the Methodist Church, Canada.

### The Church and Social Relations.

W. A. DOUGLAS, B. A.

What gravitation is to the universe, that religion is to humanity. As gravitation binds the universe in a cosmos, so moral law will some day bind humanity in the harmony of brotherhood.

Religion to the supremest of sciences, the loftiest of human considerations, the bond of universal harmony, the source of the highest inspiration, the crowning of goodness, the enthronement of love, and the harbinger of

universal peace.

There is a twofold application of religious truth: First, it appeals to the individual to consecrate himself to the highest ideals; second, it lays down the principles for the government of society. What the brick is to the building, what the soldier is to the army, what the wheel is to the machine, that the individual is to society.

In our evangelistic efforts this dual application of religion is largely ignored. All the efforts of evangelistic organizations are almost wholly concentrated on the individual. Again and again is proclaimed the doctrine, that, if every individual were right, then the whole of society would necessarily be right. The assumption is that the goodness of the parts insures the goodness of the whole. If, however, we ask a few questions respecting this assumption, we see at once its fallacious character.

What would we think of an architect who would assure us that the soundness of a building depended altogether on the soundness of the parts, and that the arrangement of these parts is a matter of no importance? What would we think of the general who would assert that the success of the army depended wholly on the valor of the individual soldiers, and that organization, strategy or adaptation, was of no possible importance?

Can we think of teaching more irrational? A building is a great deal more than a pile of bricks; an army is a great deal more than a mass of soldiers; and in the same way society is a great deal more than a more assemblage of individuals.

ndividuals.

As bad adjustment will ruin any building no

matter how good the materials; as lack of crganization will insure the defeat of any army no matter how good the soldiers; even so will bad relationship vitiate humanity, no matter how sublime the religion we try to proclaim. Injustice cannot bring forth the fruits of righteousness.

We are here in charge of the architecture of society, compared with which that of all the temples or palaces in the world sinks into utter insignificance; we are engaged in a campaign, whose aim is the triumph of the kingdom of God. And how are we grappling with this, the highest of all problems? We are attempting to solve it according to an assumption, which, if applied to architecture, to generalship, to machinery, or to any business organization, would be the sheerest madness.

In our evangelistic efforts the servant is exhorted to be faithful to his master and the master to be considerate to his servant, but no enquiry is made why there is such a relationship as a master, and why they are not fellowhelpers, brethren beloved. The master is regarded as satisfying the claims of honeaty, when he pays the wages of the sweat shop; but he is not exhorted to investigate why it is that in this world of teeming abundance, such an iniquity as a sweat shop can have an ex-

istence.

Could there be anything more sublime than the teachings of Christianity? Further than sweep of sun or star, wider than the expanse of the heavens, loftier than the reach of human ken, must there not exist a supreme dominating intelligence? In the transcendent glories of the universe there comes the overwhelming conviction, "Thou art, O God, thou art." The mission of Christ was to teach us to call this being "Our Father." In the testimony of the rocks, in the wonderous mechanism of the heavens, in the sublimities and the harmonies of the universe, in the marvellous adaptations of the physical forces, in the ineffable potencies of thought and vitality, we catch glimpses of His power and we see with what ample abundance He has fitted this earth to be the habitation of man. In humble



reverence, therefore, do we bow before Him, and repeat the credo. "I believe in God the Father, maker of heaven and earth." As a part implies a whole, as an upper implies an under, so a father implies a child, children imply a family and a family implies a brother-hood. The moment, therefore, we acknow-ledge, the doctrine of the fatherhood, by that act we acknowledge the doctrines of the brotherhood. We also acknowledge the doctrine of God the Creator, the provider of the earth with all its potentialities. We are brought, therefore, face to face with this important inquiry: For whom did God the Creator lurnish these bounties? To declare that he furnished them for the special benefit of a class and not for the equal enjoyment of all, would at once negative the doctrine of fatherhood and brotherhood. Every instinct of the soul rises up in protest against such teaching. Equal brotherhood and equal heirship to the gifts of the Crestor are indissolubly united; they stand or fall together. For one part of humanity to claim the right to charge the rest of humanily for the occupation of the face of the earth or for access to its bounties, is the negation of brotherhood and the asservation of the doctrine of master and slave.

Between the raw material as furnished by the Creator and that material as transformed or transported by labor, there is an essential difference. By that act of transformation the laborer establishes an instienable right of property in the value he adds thereto. Let a man demand that commodity from the producer without offering some fair equivalent for his labor and, by an unerring instinct, this producer feels that the demand is unjust. The universal concensus is that the toiler who has produced a commodity, is entitled to a reward. When, therefore, two men produce different commodities and then exchange them, the moral instincts recognize at once the justice of the transaction. But that men should be allowed to charge for that which the Creator furnished, that some men should be allowed to charge their fellows for the privilege of living on the face of the earth, that is a doctrine the injustice of which has been demonstrated by the universal experience of the ages. That the millions, who, by their industry, produce the abundance of food, clothing and other products, should enjoy that abundance, is a doctrine that should be unhesitatingly accepted. That the man who sows one bushel. and by his fostering care reaps twenty bushels, should own these twenty bushels, would seem to need no demonstration. But when a man

acquires possession of a piece of land and makes nothing abundant, by what principle of justice should he be allowed to claim a share of the crops that other hands have raised? Let population, however, gather on that land till the area for each occupant becomes very small, then, according to our present arrangements, the landowner is allowed to claim the abundance that the industry of other men has begotten. By this arrangement, therefore, the men who produce abundance, secure only scarcity, while the men who raise nothing, often secure the abundance, simply because land has become scarce, and the greater this scarcity of land, the greater is the abundance we allow the landowner to claim. In this arrangement is there not a terrible travesty of justice?

Between the value caused by the energy of the individual and the value caused to the land by the community, there is an essential difference. By every productive act the laborer tries to multiply the abundance of commodities, and in this way he multiplies the value. At the same time let the population of any town increase from hundred to hundreds of thousands, and to land of that location there will come an enormous value. The first value indicates that the industry of individuals has increased the abundance of the commodities, the second value indicates that population has increased the scarcity of land. To treat these two values slike is as irrational as to confound an asset and a liability

or a multiplication and a division.

And yet in our laws respecting the rights of property and in the imposition of taxation, this essential distinction between these two values is largely ignored. The evil results of this failure are to be witnessed in the development of all our cities; the larger the city the greater the evidence of the injustice. With every addition to the population the landowner can claim from industry a greater tribute. At the same time, with every addition to the population. the state claims from industry a larger contribution of taxation. Thus industry must meet year after year a twofold increasing tribute, one to the owner of the land, the other to support the taxation. Thus do we elevate nonproduction to a palace and crush industry down to the humble surroundings of the crowded tenement. Thus do we cleave society in twain, making at one extreme the Millionaires' Row and at the other the Beggars' Alley.

By ignoring the difference between the gifts of the Creator and the products of industry, by ignoring the equal right of everyone to the



former and the exclusive right of the individual to the latter, by ignoring the difference between the value caused to commodities by the energy of the individual and the value caused to the land by the conjoint presence of the community, we trample on the claims of honesty and we ignore the rights of property. We destroy the possibility of brotherhood; we establish mastery and servitude; we make injustice inevitable and by so much do we make

a complete christianity impossible.

Let us, however, once succeed in bringing the adjustments of society into harmony with the eternal equities; let us learn how to recongoize everyone born into the world as the child of God, as a member of a brotherhood with certain inalienable rights, by which he is entitled equally with all others to the gifts of the common Father, let us thus secure to him the opportunity to procure a livelihood with the assurance that what he sows, that shall he also reag let us make his environment such that the path of goodness will be easy and the surroundings tend to develop all that is best in him and not the worst, as the present circumstances in many ways do; let men be placed in such relationship that each will try to confer his greatest benefit on all the rest; then, with the opportunities that will thus come for the development of the higher intelligence, with the removal of the terrible presure of temptation that we now place in the

pathway of honesty and virtue, with human law in harmony, with the divine law, with the principles of righteousness enthroned in the institutions of the people, may we not look with confidence for the coming of that time by prophels and bards foretold, when the reign of evil shall forever cease and man shall attain to triumphs of goodness, compared with which, the attainments of to-day are but as the glimmering dawn to the brightness of the noontide glory?

Do you ask, how can this be accomplished? Is not the lesson most obvious? Industry turns the desert into a garden and forthwith we increase the taxes thereon. Speculation turns the garden into a desert, and we keep

the taxes low.

Where should we place the tax on the value of the products of the bonest toiler or on the value created by the community? Can there be any but one answer? Should we not take community values for community purposes? Is not the demand of justice most obvious? Never tax the products of industry, always tax the value of the land, so as to remove all temptation to use it for extortion.

Copies of this leaflet supplied by the Department of Evangelism and Social Service, 518 Wesley Buildings, Toronto.

Sixty cents per hundred, postpaid.

### What hath God Wrought.

Our hearts are full of praise and thanksgiving for all that God hath wrought during the week of revival just held. Surely He has done exceedingly abundantly above all that we had asked or thought. We wish to testify to His wonderful love, to the power of the Holy Spirit to convict of sin and to transform lives and to the grace of our risen Lord and Saviour, Jesus Christ. We praise the Lord for a new vision of Him who is able to keep as well as to save, to bring out of darkness into His marvelous light, and, to lead on to glorious victory in Him.

No school could have needed a revival more than Chung Sin school in Seoul. The faith of the faculty as well as of the student body had grown lukewarm and their lives were not bearing fruit in prayer and personal work as they should.

The revival came in answer to prayer, and the man God sent us was Pastor Kim of the First Methodist Church of Seoul. He was used as the apostle of old to work a mighty transformation in needy lives. The meetings began on Wednesday, January the twenty-fourth and continued until the first of February. There was an early morning prayer meeting at five-thirty, one at two-thirty in the afternoon, and one at seven o'clock in the evening. Many of the day pupils came and stayed in the dormitory so that they might attend all the meetings. Many of those who came from their homes arrived in time for the early morning prayer-meeting.

From the first the spirit of prayer was mightily manifest. Girls were brought under such tremendous conviction of sin that they cried aloud for mercy and spent hours in



prayer, seeking deliverance and cleansing-Some spent a whole night in prayer. The weeping and wailing, and the sounds of their voices as they agonized in prayer could be heard at some distance from the building. The girls found no peace until they had made confession of their sin and sought the forgivepeas of those whom they had wronged. Then the burden was lifted and hearts began to rejoice in the wonderful Savior they had come to know in an altogether new way. Faces that a short time before were dark and gloomy and even sullen, were now radiant, transformed by a divine light-surely they were new creatures in Christ Jesus. Before many days we were one happy family, united in the real bond of union love in Jesus Christ Oh, what a wonderful change there was ! None would have known us for the same folks we were two weeks before.

One of the most remarkable features of the meetings, was the spontaneous and earnest prayer. Much time in the meetings as well as in private was spent in prayer. All prayed aloud, kneeling on their little mats with heads bowed until foreheads touched the floor. Soon after the pastor started to pray, girls here and there would begin praying aloud, more voices joining, until the volume grew in intensity, till it wasal most tremendous. Above it all, the pastor's voice rose and fell, pleading with God to pour out His Holy Spirit, and to do a mighty work in the hearts of all before him. It left an impression on those who took part in it that can never be forgotten.

God led the pastor during the last few days to explain to the girls that they did not need to lose their blessing at the close of the meetings, but that they could live a life of victory continually. The burden of the girls' prayer towards the end was an all consuming desire that their relatives might come into the joy of salvation in Jesus Christ as they had. Most of the girls were Christians before but several who were not confessed Christ during the meetings.

Most of the time of the last few services was given up to testimonies in order to give everyone an opportunity to praise God for what He had wrought. Sometimes there were two or three on their feet at once. Girls who were problems before have become real inspirations to their fellow-classmates. The Bible has become a new book to us all, and the prayer-life is no longer a duty only but an inestimable privilege as the fellowship with God continues unbroken.

The meetings do not seem to have closed and day by day the joy continues. The class-rooms are different, and the fellowship is sweet and happy. We can wish no greater blessing for you all, than that prayer may come to mean to you what it means to us.

#### Notes and Personals.

#### Births.

To Dr. and Mrs. D. B. Avison a daughter, Lera Isabelle, born Jan. 9th.

To Dr. and Mrs. Jack Boots a daughter, Elizabeth Gertrude, born Jan 11th.

To Rev. and Mrs. L. C. Brannan of Choonchun a son, Winston, born Jan. 18th.

To Rev. and Mrs. A. Campbell of Kangkei a daughter, Frances, born Aug. 18th, 1922.

#### Deaths.

We regret to announce the death of Elizabeth, infant daughter of Dr. and Mrs. J. S. Nisbet, who passed away suddenly Jan. 8th.

With sorrow we announce the death of Mrs. W. M. Clark, of the Southern Presbyterian Mission, while in the United States on furlough. See article, page 37.

#### Arrivals.

Miss Marie Miller and Miss Ada McQuie arrived in Seoul, in Dec. 21, 1922.

#### NOTICE.

For rent for July one of the large cottages on Wonsan Beach. From particulars, communicate with Mar. C. N. Wanner. Songdo.



### The Korea Mission Field

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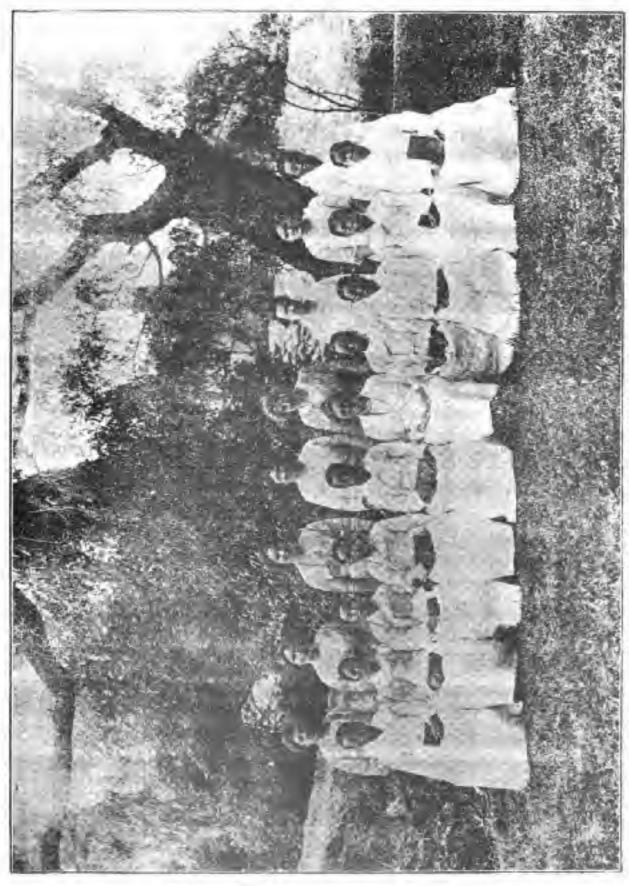
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## THE KOREA MISSION FIELD

### A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

MARCH, 1928

No. 3

#### A Notable Book of Letters.

A. F. DECAMP.

SOME things are too good to be kept and so at the risk of seeming an egotist we share them with our friends. Indeed some experiences are so choice that they cannot be called good because they rank with the better and the best; are in fact so inspirational as either to erase from our memory's tablet all enemies or else inspire the belief that the kindly disclosure which makes an enemy a sharer of our joy will speedily win him to the list of our friends. It is as when the sweetest woman in the world in response to a lover's "wilt thou" has "wilted;" all nature suddenly breaks out in orchestral salutation of the blissful suitor who walks forth on air to the music of birds the hand clapping of the trees of the field; all because "everybody loves a lover!" That the gracious event of which we would write may be more clearly understood by readers far removed from Korea, we will use a few prefatory words.

NEARLY thirteen years ago Mrs. DeCamp and myself, as independent missionaries, landed in Seoul. We brought two young children with us to whom three others have since been added. Our emigration from the United States to Korea was chiefly prompted by the hope that our children, on the foreign field, learning to love a belated people and to know their language, might more clearly hear God's voice, should he call them later into the foreign service. It occurred to us that, meanwhile, we their parents, by service rendered in English, could liberate to fuller service missionaries already at home in the Korean tongue. Not all friends in the homeland approved our plan. One such on learning of the birth of our fifth child wrote us inquiring, "What is your object? is if to populate the Orient with whites?" To our answer, "No, we hope that we are raising missionaries!" came the rejoinder. "Well, there are some things just as bad as that, —in fact the great war, now waging, is even worse!" This friend has since learned that an abundance of the spirit of foreign missions, would make all wars impossible!

HAVING arrived in Korea we very soon learned that there was plenty of work to be done in English. During the first year the writer was chosen to the pastorate of the Union Church of Seoul, which he still holds, and the year following was also made editor of "The Korea Mission Field," the organ of the six federated missions of this peninsula. On assuming these twin duties the writer was assured by a very successful evangelistic missionary, "If you shall make good in both these departments of service, you will be as busy as any missionary in Korea." The work to me has certainly been delightful in every possible way. Happily it is not for me to pass upon its quality, inasmuch as the people have taken it upon them to speak for themselves, in connection with their pastor's 75th birthday. This brings us around to the gracious experience in which we would have our readers share.



T7HETHER the unexpected always happens, as the French say, it certainly did in this event so far as we are concerned. The prayer meeting of the week previous, (these are held in homes,) had been deeply helpful, mercy drops having been reported as falling in several quarters of Seoul, indicating that our prayers for a great revival were beginning to be answered, so that my thought and prayer had been for increase in power from on high in the meeting to follow on the 8th, a week later. On entering the home where the meeting was to be held, I came on a couple taking off wraps in the hall, who lived three miles from Seoul. To my query, "What's up?" he smilingly answered, "We are beating the record, today!" On entering the rooms I found all three full, with people standing and children scated on the floor, so that I felt assured that the revival had come. The impression grew as I noted the mixed character of the crowd, -missionaries, business people, young, old and middle aged, all eager and gladly expectant! Then I mused, "How true, The Gentiles shall come to thy light," and 'A little child shall lead them." The meeting opened with singing. Prayers followed in which the Pastor and his family were remembered in an unusually fervent and loving way, which surely accorded with revival! Then the topic, "The life more abundant," was announced by the leader. Little explanation seemed needful for everybody appeared full of it. There was no room for a mourners bench if one had been needed, which was not the case, for abundance of life gleamed from all faces which were radiant. After further hymns and prayers of gratitude the leader suggested that we make mention of persons who had helped us into the life more shundant. A number spoke to this; there was great liberty, the meeting was waxing in power and spontaneity. The pastor was getting happy, too, and was tempted to take a hand, but opening lacked, so he kept hands off and let well enough alone. At length Dr. Ludlow gained the floor. He used an incident furnished by a plain Korean man which had helped him into the life more abundant. This man was found in the halls of Severance Hospital and said he wanted to find the Doctor. Questioned as to what doctor, he replied, the doctor that cured and made me well." When asked this doctor's name, he did not know it When questioned as to the appearance of his doctor he promptly answered, "Oh! he's the Joetor that looks like Jesus Christ!" On more detailed inquiry it was found that his physician was Dr. McLaren. We seemed at this point to have roached a climax than which it was impossible to mount higher, and we looked for Dr. Ludlow to be seated. Instead he soon showed us that he had only fairly started for he produced and read the following paper.

#### "To Our Beloved Pastor,

#### REV. A. F. DECAMP.

SOME men are twenty or thirty years "old," while others are seventy-five years "young."

Tomorrow you celebrate your seventy-fifth hirthday and though you have passed the allotted three score years and ten, still you are seventy-five years "young."

A FTER years of service to the church at home and at a time of life when few would be brave enough to venture on a new work in a foreign land, you came to Korea and immediately began your ministry to others. Few of us realize the amount of labor in connection with "The Korea Mission Field" and your pastorate of The Union Church. Faithful service along these lines of activity frequently fails to draw our attention until it becomes necessary to find someone to take up such responsibility.

YOUR "way-side" ministries have been many and you have been among the first to respond to every worthy call. During the war there were many "Dollar a Year Men," but you have

served this community without money and without price.





Your freinds were reluctant to allow the day to pass without some expression of appreciation which, in this case, takes the form of a book. This book is an unusual publication. Very few like it have ever been issued. It may be truly called inspired. It is the work of authors, representing not only Seoul but 23 stations, have written without comparing notes. The language is that of love. It is a book which money cannot buy for it is found in no bookstore, only one copy is available as a gift. It is therefore with great pleasure that we present you this book of letters which your friends have written, with the hope that it will serve to make your birthday most happy in the consciousness of tasks well done in His Name.

WE trust that you will accept the accompanying 75 notes with 55 additional to grow "young" on, not for their intrinsic value but as a further expression of our love and esteem. Again we extend our congratulations to you and your family, with best wishes for many years of continued joy in the service of Him whose life you pattern in going about doing good."

A FTER the reading of this extraordinary paper by Dr. Ludlow and receiving the yet more extraordinary Book of Letters at his hands from the people, the pastor attempted to utter his feelings of grateful appreciation, but soon finding that they were indescribable he fell in line by following up the note of the meeting, "The life more abundant," naming a few of the people who had chiefly helped him into the larger life among whom, from henceforth, would certainly be numbered his friends in Korea who had personally co-operated in producing "The Notable Volume of Letters,"

HAVING later and at leisure delved into the heart of the book with the reaction that its authors have come vitally into my life, the natural result is a fuller and unintermittent inflow of the life more abundant into all our lives both now and always. This book is to me a symbol of Christ's fountain of living water springing up into everlasting life and in my esteem stands second only to the Bible. I had recently thought, because preaching without notes I have written few sermons, I would better make an effort and write a few sermons, the best I am capable of, that perusing them 75 years hence, my children and theirs might esteem me worthy of grateful remembrance. This now will be unnecessary for they will have only to peruse your Notable Book of Letters. But then they need to remember that because this people were inspired by good will, which made them think and look only for good points, they naturally wrote with emphasis.

DR. Ludlow was so symbolically modest in intimating that there was a golden clasp to your book, simply remarking that it "included 75 notes and 55 to grow on, "that I never discovered the meaning until I reached home when the extra "notes" discovered and spoke for themselves. Your book of loving letters bound in royal covers and secured by a costly "notable" clasp, is a gift so worthy of yourselves and so acceptable to us that you could not have improved upon it had you pendered the matter for seventy five years!

THAT you have made sharers with me in your beautiful testimonial Mrs. DeCamp who, in this case also, is "The man behind the gun," and our children who are the inspiration of us both, leaves nothing to be desired and we do all junite in affectionately thanking you for this unique token of Christian love.

SINCE coming to the Orient Mrs. DeCamp and I have often thought that being so near Great China, we must manage in some way to get a short range glimpse of it before returning to the United States. In examining your Book of Letters, espeially the Notable Clasp, we discerned the words graven thereon, which may have escaped your notice, "To China," and have interpreted them to mean that it is your wish that we go now, and hence we are arranging to leave for a six weeks' trip about the middle of March. This places us under getting ready pressure which has caused me to yield to the templation, instead of answering severally the letters comprising the Book of Letters, as would be most fit, to answer them at once and together in this missive.



### The Bible in Education.

MARGARET BEST.

Some prominent educators in our home lands the past few years have come to see that education which leaves the Bible and its teachings out of account is not complete, and that young people so trained in the schools unless they have come from homes where God's Word is honored, and some times even in these cases as a result of school training, are lacking many of them in the fundamental virtues and in the strength and stedfastness of character acquired only by a belief in God's Word and obedience to its precepts.

It is true that for several decades there has been a theory that the schools could not forego the cultural value that the Bible as literature imparts, and many private schools have given a prominent place in their curricula to such study. The outcome has been not only disappointing, but generally harmful, until today our girl's schools especially are getting the reputation of being centers of disbelief in the basic truths of God's Word. All agree that the Bible in sublimity of thought and beauty of expression and literary form, cannot be surpassed. As literature it may satisfy the aesthetic nature of those who so study it, but to touch the mainsprings of life and inspire to paths of even the humblest service, it must be read and studied as the one Book in which God reveals Himself and His truth to His creatures and makes plain His will for them.

It is an encouraging sign of the times that thoughtful people are advocating the study of the Bible as the very Word of God, with the hope that so studying it, will lead to a renewed faith in Him and allegiance to Him on the part of young people, and that this faith and allegiance will work in them the strength and the wisdom to meet and to overcome the subtile and often attractive influences at work in the world today, seeking to destroy the very foundations of individual character and of the church and of society.

If some of those in our homelands entrusted with the education of young people realize that education which leaves a knowledge of God and His Word out of account is seriously lacking in high moral and ethical value, and are seeking now to rectify the mistaken policies of the past, how much more should we missionaries who have long realized the necessity of the study of the Bible in leading men and women to Christ and of building up their characters in Him, give ourselves to this orgent and glorious task in this land to which it has been our good fortune to be called.

Bible teaching in our higher and lower schools, in training classes, bible institutes and Bible schools, theological seminaries, in our homes and in the churches, are evidence that we and our Korean co-workers are realizing our task and our privilege in this respect. And christian young people and older people as well who have been trained in these institutions and know the Word of God, are living proofs of what the Word can do when hidden in the heart and exemplified in action. But do we always realize that many of the influences that are seeking in Christian lands to tear down and destroy character and time-tried institutions are busy at the same deadly work here. Only such realization will keep us daily at our task, with hope and confidence that God will honor those who honor Him and His Word,

# Should Bible Classes in Mission Schools be Voluntary? A Reply from India.

NOTE: -Excerpted from a report by Dr. Robert E. Speer on India after his visit thereduring the fall of 1921. What is here given is the action of the India Council of the Presbyterian Church, U.S. A. and Dr. Speer's summary of arguments advanced in mission meetings in support of the action. They are here reproduced for the readers of the Field since this question is of such vital importance in the present status of missionary educational work in Korea.

HARRY A. RHODES.

In December, 1920, the India Council adopted the following resolution. "It is the conviction of this Council that Missions would not be justified in carrying on educational work in India if deprived of the right to give Biblical and Christian teaching. The Council holds that the right to require attendance at Bible classes and chapel exercises cannot be surrendered."

Each of the three missions at their meetings took this position. It may be well to summarize the arguments which were advanced in support of this view in the different mission meetings.

- We have a right and a duty to determine what should be the content, especially
  the moral and religious content, of the education of the students for whom we are responsible and who bear the name and stamp
  of our institutions with them into life.
- 2. The men who built up these colleges are men who believe in religion as the deepest thing in life, who did not come to India to give a non-religious education, but who have come in the past and will come in the future only because of their belief in a full education, including the open avowal and teaching of their religion.
- 3. We object to the term "compulsory Bible study". No one has to attend our colleges or schools. For those who voluntarily come, the Bible is a regular part of the curriculum and is known in advance to be so. Parents or students who do not desire such instruction or who are not willing to receive it for their children or for themselves are at entire liberty to use other institutions.

- 4. The schools are aiding the Government. We are relieving the Government of a great burden which it would otherwise have to bear on the simple condition that we shall not be interfered with in our religious work. On this understanding and assumption the mission institutions were built up and that assumption and understanding cannot now be lightly disregarded.
- 5. Unrequired religious teaching places false ideals before students and gives them wrong conceptions. By it we say to them in effect. "It is for secular teaching that we are here and we are quite satisfied if you will come and pay your fees and take the secular instruction. We require you, whatever your conscience may be with regard to snimal life, to study biology, and you must take physics and astronomy, no matter how they collide with Hindu cosmology, but we are willing to waive our teaching of religion, though we believe that this is the very foundation of all things and though we have always told you that we hold that the most important thing of all in education and life is what we believe about the basis of duly and ideals of character and the power of righteousness."
- 6. Why is it wrong to require men to study one kind of truth, and right to require them to study another kind? If it is immoral to insist that a boy who comes to our schools should atudy for himself what we believe as to the very highest ranges of truth, is it not still more immoral to try to make him study anything else? There are many who speak of required teaching as thoughit were sysonymous with the required acceptance of teaching.



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It would be un-christian as it is impossible to compel the student to believe. This is true in mathematics and science as well as in ethics and religion. But it is both christian and necessary to require students to study truth and the foundations of truth and to make up their minds with regard to it for themselves.

7. The argument that voluntary Bible teaching would be more effective and persuasive than required teaching, is simply a confession on the part of the teacher. If voluntary study is essential to efficiency it is not less so in other subjects. That Bible teaching has not been as well done as it ought to have been is undeniable, and it is not improbable that with some teachers, for a little while, the attempt to made voluntary Bible classes a success would spur them to an effort which they had not made before, but with such teachers, such a motive would operate only temporarily, and they would soon be as inefficient in their duty under one set of conditions as they had already been under another.

8. The plan of voluntary Bible study is disastrous from the view-point of discipline. We divide the student body into two camps, the Bible men and the anti-Bible men. than that, we encourage students to do what surely any one can see is mean and dishonorable, namely, to accept all the benefits of our institutions and then refuse to submit to the very thing for the sake of which they know that our institutions exist.

"Without judging those who take the opposite view," says the principal of one of the mission colleges, "or at least assuming that they have not realized the situation fully. I dare to say that the proposed voluntary Bible scheme is dishonorable. It has frequently teaching the Bible is not the only way to pre- and subservience.

sent Christ to the students. It can be done in the course of teaching other subjects and by presonal work in the dormitory or on the campus. In other words you will promise not to teach the Bible to those who do not wish it, but you will accomplish the same purpose by indirect means." It seems to be increasingly clear that it is not the Bible to which objection is felt. It is the Bible as a sign of the purpose of our mission schools. What is objected to is the converting or evangelizing influence.

To give up required religious teaching. for the sake of government help would be to bring the missions into contempt. If religious teaching should in principle be voluntary, it ought to be made so at whatever cost, but to have required religious teaching for forty years and only to discover now that this is a wrong principle, when it is proposed that the conscience clause must be accepted as the price of continued grants, is to expose our missions in India not to suspician only but to open charges of the most lamentable character. This is one of the reasons that many of the ablest christian laymen with whom we have talked have urged against any surrender by the missions of their historic position. men believe that the present Issue is a test of the integrity, the independence, and the essential rights of the christian community in India. They foresee very difficult times ahead, and they realize that the only safe, as well as the only right course for the Indian church is to stand solidly on the principle of religious liberty and the untrammelled freedom of christianity, and they think that if the missions and the Church wobble on the present matter they will find themselves been said by those who favor the scheme, that driven into positions of hopeless weakness

NOTE: The above excerpts are given for what they are worth. There will be difference of opinion as to how far they apply to our cituation here in Korea. "Grants-in-aid" and the "privileges of registration" are different words and different things but in both cases it is required Bible study and required attendance at religious exercises that must be given up, and in both cases voluntary Bible study and voluntary chapel attendance are the substitutes that must be accepted. It is a question as to whether or not a vital principal is involved and whether or not expediency is allowable under the circumstances. And of course where christian consciences differ there should be charity. H. A. R.



### Our Young Men.

W. J. ANDERSON.

The old land of the "Morning Calm" has become the "New Land of a Newer Day." For thousands of years nothing was better than it had been the previous thousand years; in other words old Korea never passed the stage of the morning calm. "What was good enough for father is good enough for me," was the slogan of thousands of middle-aged men especially of the official class, and the young man was not supposed to exploit any of his ideas until he had graduated into that class of sublime contentment in which he was satisfied with what he had and could strut and be proud that he was his honorable father's son and the father of a son who would follow his example. From the time a boy could talk he was kept under the strict supervision of his parents and was thoroughly trained in Chinese which tended to keep his mind in the same trend as that of his fathers. As every one knows the Chinese language is one of the most difficult in the world, so by the time the young man had learned his thousands of picture characters and had mastered the writings of Maing Ja and Kong Ja, together with many others, he was not any longer a young man, at least in the true sense of the word but was quite mature in mind and ready to play the role of a "gentleman," wear as high a topknot, see through quite as thick stone glasses, smoke as long a pipe, and to clear his throat quite as loudly as his aged ancestors. Frequenty the young man fell heir to some position and reigned as lord in his own sphere. beat his subjects into submission, and treating them as children he himself became old, long before his time, never having had an opportunity to be young, or to learn what the average young man must be before he can expect to be of service to his own age.

But times have changed, and things are not the same as in years gone by. With the open-

1882, and the introduction of Protestant christianity soon afterward, a new day began to dawn, and unheard of things were talked of and introduced, while the younger men began to talk of making greater changes. The opposition against this, however, was very strong and it was not until many years had passed that the young people had a voice in affairs, and could suggest changes even in their own homes. It was not, therefore, until the last decade that the young men came into special prominence, and then they came into it so suddenly that it was feared their new ardor might even prove a menace, but as results have shown, it has been one of the best things for the country, and we believe it is the hope of the church in many ways, and also the hope of the Koreans as a people. The old yang ban (official gentleman) must pass, and other things must be studied beside Chinese and we believe the only ones to make these changes are our young people.

The present status and mind of the young men of our churches is practically the same as that of the young men outside of the church, if anything, accentuated. They are full of life, have ambitions both for self-betterment, the betterment of the church, and society as a whole, are anxious to know what is going on in the world, and have a real desire to become a part of world society. In fact there is practically nothing in modern society of which they are not cognizant and for which they do not crave if it is within the bounds of decency, and in accordance with They wish to imtheir religious scruples. prove their personal appearance and dress, make their homes real homes and not just places in which to eat and sleep, build better church buildings, and to raise the standard of living in every way.

The demand for education has been unparing of the country to the outside world in alleled in the history of the East. Thousands



Christian young people, and as the years come christians and non-christians alike. prominent.

and standards of living there comes naturally submission to authority has become less, and in some instances it has caused trouble and not been unwisely zealous but while respect- ike to have them. better and that they have not been able to better them, have in many cases wisely guidin positions of authority in the church. In not it is not an unheard of thing now to have elders who are under thirty years of age.

men in the church I think in can safely be the Kingdom. stated that it is on the increase and that there to-day than there are older men. It may not be true in every instance, but in many places it is very marked and encouraging. Hundreds of non-believing students leave their heathen homes and return converted Christtheir elders start and build churches.

have entered the schools of the land, and icisms are true and no one realizes it more thousands more are seeking admittance, for than he who is engaged in the work with sad indeed is the young man of this age who them. Some of the churches have purchased must stand on the side-line and not enter the theatrical and stage equipment and are year student throng. All this is having its effect by year presenting plays Biblical and otherupon the church and upon the minds of our wise before large audiences composed of and go the change will be more marked and the young peoples' societies have declared that they will not be under session control, As the young men advance in their ideas and hold their meetings outside the church; a large proportion of the young peoples' soa changed attitude toward old ideas, and the cieties admit non-christians to membership older people as well. The respect for, and and give them full authority in the conducting of a christian organization in the church, and permit them to speak from the church plathard feeling has been aroused against all form; some of our young men are preaching things new and the young people especially; different doctrines from their fathers, and but generally speaking the young men have many other things are not as we would But we are not to be dising authority in their elders have at the same couraged at this. for it only presents a greattime lead the church to better things. The er need and a demand for more definite work older people realizing that conditions could be among them, for the ultimate character and success of the church of to-morrow will depend quite largely upon the young men of ed and used the young people to be of great today. If we who are directing the affairs of service in the church, and have placed them the church only sit back and criticise their mistakes, or are so engressed in other work that we can not help them to correct their mistakes, we will be confronted by even greater prob-As to the increase or decrease of young lems and will loss many valuable workers for

As for the work already being done, with are more young men coming into the church the exception of the schools, day and Sunday, and the Y. M. C. A. in a few of the large centers, little has been done by the missionaries or the church as a whole. young men have organized their dozens of heterogenious societies without much overians. Whole villages of young men come out sight or leading, and as a result a great many and believe and against violent protest from have proven a failure and have gone out of existence. This has had a very bad effect upon Some are criticising our young men and say- the minds of our young men, and they have ing that they want to usurp authority, that become discouraged and do not want to try they are not spiritual, that they are leading anything else. Some look upon this condition our church into worldliness, and that they with favor and think that now since they want to do things for the show of it and not have "blown off their steam" and haven't for the honor of Christ. Many of these crit- any left that the church can rest in peace for a while. Should this be our attitude? In order to do the work we have planned should we delight in others' failure? The spirit of the church will depend very largely upon the mind and attitude of the young people. If they are discouraged and despondent the church feels the effect of it. Therefore it behoves us not to try to keep the young people under sub mission but to lead them cut into a fuller life and activity, and cause them to respect authority rather than to feel that they must submit to it.

Many recognize this and want to do and are doing much to help them. Usually, however, it effects only local churches or local territories. Some effort should be made to standardize and unite our young peoples' work, in somewhat the same way as the Sunday School and the young peoples societies are in most other lands. It could be denominational or interdenominational as circumstances seem to demand. But by all means the effort should be made and our young people guarded from worldliness and kept for the church. A church organization is the only thing which will meet this need and provide a way for uniting the young people. Although the Y. M. C. A. is an indespensible organization in the large centers and is doing a type of work which the church could never do, yet a miniature Y. M. C. A. does not prove a success, and can never supply the need of the individual church whose membership is necessarily small and whose activities can not be extensive. Therefore a church organization is the thing which is needed just now. The Presbyterian Council has recommended the roung peoples' society of Christian Endeavor. The rules, pledge, and topics have been translated and a good many societies have been organized but as yet the field has just been entered. The Methodists have long since introduced the Epworth League with some success. Either one of these organizations or similar ones kept true to type can not help but be a great bles sing to our young people, hold them within the church, as they follow their motto, "For

Christ and the Church."

Another large field which has barely been entered is the work among the young men of the student class. About 6,000 young men are studying in the middle and higher schools of Seoul alone, not to mention the thousands who are studying in similar institutions throughout the land, In a peculiar sense they ere to be the leaders not only in scholastic attainments but in politics and the church as well. How will they lead? That is the question. Will they lead the other young men into the church or out of it? astray or in the right way? We believe that only the principles of Jesus Christ and the Word of Gcd can clean a young man's ways, and keep him pure. Therefore let us miss no opportunity to teach that Word either in our mission schools or in other places. A system of hostels should be established, special work for the student class in our churches should be emphasised, Bible classes should be held for them in their lodgingplaces wherever an opening could be secured and an attempt should be made to get the christian students acquainted with each other, and in every way make the church their home while they are studying. If the church is not attractive to them they will seek some other We can not neglect the students, they are like the poor, always with us, and are an ever changing class, so any impress we can make on them is very worth while and is very wide reaching in its results.

Our young men are good, but they need help. The realm of the world and the devil is attractive, and they must be led to see purer and more beautiful things. Our young men are bright, but they must be directed in their study and preparation for the service which they will be called upon to render. Our young men are active, they have zeal and enthusiasm and must be doing something; they also need leading and guiding along this line, so that their energies may be expended in the right channels, and for the glory of Christ. Our young men have a future; what are we, the church, doing to help make it?



### Our Young Women.

MRS. W. J. ANDERSON.

men of Korea! Among the elements which make up the era of transition and change upon which this land has entered, none is more striking or noteworthy than the awakening which has come among our young women. The elevation of the position of women and girls is significient, for here as in every nation. the position of womanhood is a key to the stage of development which has been attained. Similar to the other countries of the East, woman has always been considered inferior to man. Until recent years the lot of the young woman, from the time she was of marriageable age, eleven or twelve years, until she had gone to her new home, and had become the mother of a son, was a most unenviable one. Even then, though she was looked upon with more favor, little freedom or authority was granted her until the years had rolled by and she had become a mother-in-law. Then she truly came into her own. However, with all the years of girthood and young womanhood filled only with memories of subjection and the tyranny of her mother-in-law, as she had experienced no freedom, how could she be expected to vicious circle continued.

Even five years ago when we were beginyounger women, we were told by missionary and Korean Bible women alike, that it was of no use as the young woman had no freedom

A new day has dawned for the young wo- tion changed; the problem solved itself or rather has been transformed into that of being able to meet the tremendous opportunity which faces us upon every side among our young people. Young women are attending our church in large numbers. Many are the instances of the young daughters-in-law coming out from heathen homes and boldly declaring their faith and becoming active in the church work. This new spirit among the girls and young women is found not only in the larger centers, but like magic it has spread to remote towns and villages. Not infrequent these days are the stories of girls who unwilling to marry the choice of their parents and settle down without any girlhood, have slipped out some night, often aided by an older brother or even a lenient parent, and run away to school. This new spirit of liberty and freedom is manifesting itself in a great educational awakening. Most significant in this movement is the fact that the enthusiasm of our girls and young women to gain an education is not stifled by disapproving elders, but rather stimulated by the eagerness on the part of their parents to make it possible for them grant any to her daughter-in-law? And so the to go to school. Our mission schools are crowded, government and private schools are filled to the limit of their capacity, and church ning our work here and desired to visit in the schools started by the Koreans themselves homes in an attempt to win some of the have sprung up all over the country. In some cases schools for girls have been started even before those for the boys.

The student life, this new element of society and could not attend church even if she which the schools are bringing, does not differ desired, that we must preach first to the grand- primarily from that of other lands. Now that mother in the home. In many instances the there is the opportunity for development we task of reaching these older women seemed find the natural expressions of the normal a hopeless one, and if they must be touched girlhood and young womanhood. There is before we could have access to the younger a fondness for exercise and games, and a women, the problem seemed difficult of solu- spontaneity of life and fun which is manifest tion. But during the political agitations of in their play and life together. They are 1919, almost in a night-time, the whole situa- eager for music, and there is nothing which



work. Often the result is not what might be desired, but more often it is in excess of what might be expected when we realize the short time which they have studied music, and when we hear the singing of some of their elders in the country churches. Truly the hope of the singing in our churches lies with our young people who have received some training. Very soon after one of our graduates goes out to teach in a country church school, an improvement in the singing can be noted. In one church where we held a class the singing was truly the worst we had ever Few of the tunes were recognizable. Even among the Koreans this church was noted for its poor singing. They attributed it to something in the water which effected their throats. But a few months after the coming of a bright young woman from one of our mission academies, the transformation in the church singing was almost past belief. Quite a number of the students are taking piano and organ lessons. The progress in many cases is not rapid, but in some cases Everywhere we find real ability is shown. an eagerness to study English which is being taught in all the middle schools today. A number of the graduates of schools are going to higher schools in Japan, and there are many students who are wishing and planning to go to America to finish their education.

In considering the significance of these great educational awakenings let us think of the large place of power and influence held by the students. Broadly speaking, students and educated men and women have led the world. It is the students, teachers and thinkers who have taken the lead in all advance steps of civilization. Student movements have changed the whole social life of a people. This power and influence is due to the fact that education makes for competency and also to the selective power of the educational system. The town is almost as great as that of the pastor

they will not attempt in the way of chorus influence and power which students both of the Occident and the Orient have had in all advance movements we are readily cognizant of the fact that the students will be the leaders in the march of progress upon which this land is undoubtedly entering.

> Beginning with the home we find the marked change in the attitude toward the girl, and we see the influence which the student holds in the sphere where once she was little more than a servant. As we visit in the homes it is with pride that the mother or grandmother tells of the daughter's progress in school. And even some of the mothers-inlaw, realizing that the young daughters-inlaw have been denied their rightful privilege, are making it possible for them to study. Especially do we see the result of this change in our Bible classes and institutes. Each year the per cent, of younger women attending is increasing, and the teacher who formerly gave up in despair of ever making Bible students out of the old grandmothers, is now challenged to give of her very best to the bright responsive young women who eagerly face her. Old social customs are being broken down by the impact of this new student life. Especially is this seen in the custom of arranging for marriages. The day of the wedding being planned by the parent or go-between, with no opportunity for the young people ever to see each other before the wedding day, is passing and girls are deciding whom they will or will not marry. The old idea that every girl must marry is being shattered by our bright young women who are becoming teachers nurses. and stenographers.

In the church and the school we find our graduates as well as non-graduates in positions of leadership and responsibility. demand for teachers for our church primary schools is greater than the supply, and the influence of the school teacher in the village or whole process sifts out the incompetent so of the church. With the knowledge of the that the student class represents a highly Bible which she has gained in our mission. selected group. From our knowledge of the school, she becomes the spiritual leader



among the women and girls of the church, and n teacher in the Sunday School. She is called upon to train the children for all of their programs, lo sing solos not only on special occasions but for the Sunday services, to give orations before audiences made up both of men and women, and if she is specially gifted in oratory her fame will spread to all the neighboring towns, and she will be invited to go and speak in other churches. In a word, she becomes the center of the religious, social and educational life of the community. Great is the responsibility which rests upon these student teachers, and in turn upon all who train them in their years of preparation before they enter this sphere of great usefulness in the church and community.

In recent years the young people have undoubtedly contributed a new factor in our church life. In some instances the missionaries and the Korean church are recognizing this and are attempting to meet the responsibility which it brings. But in many cases the plans for coping with this new force are wholly incommensurate with the vastness of the opportunity and obligation which it is presenting. In the smaller towns most of our girl students are in mission or church schools where they are under christian influence and are receiving regular Bible instruction. But in our larger centers many of our christian girls are studying in non-christian schools where there is not only an absence of christian influence but often a spirit of open antgaonism to the church and the teachings of Christ. What is the church doing to provide for the spiritual welfare of these girls? Not

only is there need for a definite program for the spiritual care of our christian girls, but the large non-christian student body presents a tremendous challenge to the church for methods of direct evangelism. There are nearly 3,000 girls and young women studying in the middle schools of Seoul alone. Who can estimate the influence which would extend to the farthest parts of Korea if these girls could be won for Christ, and would go forth to radiate Christianity in the sphere of power which each one will enter. Is the time not ripe for pushing a progressive program for meeting this great challenge? In some nonchristian lands it is being met in a measure by the providing of christian hostels. The Koreans themselves are beginning to realize this need and there have been attempts made to start some such work, but as yet the effort has not reached fruition. In all of our large student centers at home the churches or boards provide student pastors, and special secretaries for this work. Through these agencies special evangelistic campaigns are conducted, special Sunday Bible classes are organized in the churches for the students and prayer circles and Bible classes are held for the students of the different schools, in nearby churches. Is not the time ripe for such work among our Korean students? Surely the young peoples' problem is one which demands great wisdom and discretion, and a strong consecrated leadership is needed for meeting our share of the task, and for aiding the Korean church in rising to the great opportunity which faces it.





### "The Mind in the Making."

BY JAMES HARVEY ROBINSON. Digest prepared by R. C. COEN.

produced in men's ways of looking at them- the freedom of action necessary to accumulate selves and their fellows, no inconsiderable part of the evils which now afflict society would vanish away or remedy themselves au-The world seems to demand a moral and economic regeneration which it is dangerous to postpone but, as yet, impossible to imagine, let alone direct. The preliminary intellectual regeneration which would put our leaders in a position to determine and control the course of affairs has not yet taken place. We have to create an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge. This is most difficult. We must overcome inveterate natural tendencies and artificial habits of long standing. How are we to rid ourselves of our fond prejudices and open out minds?

I am not advocating any particular method of treating human affairs, but rather such a general frame of mind, such a critical openminded attitude, as has hitherto been but sparsely developed among those who aspire to be men's guides. whether religious, political. economic or academic. The results of our present scheme of liberal education are disappointing. How can we expect a teacher to explain to the sons and daughters of business men, politicians, doctors, lawyers, and clergymen, the actual nature of business enterprise as now practiced, the prevailing methods of legislative bodies and courts, and the conduct of foreign affairs? Intelligence is as yet an untested hope in its application to the regulation of human affairs. It has not been tried outside the realm of natural science. (where) it was necessary to discard practically all the consecrated notions of the world and its workings which had been held by the best, and wisest, and purest of mankind down to three

If some mystical transformation could be hundred years ago. If intelligence is to have new and valuable knowledge about man's nature and possibilities which may ultimately be applied to reforming our ways, it must loose itself from the bones that now confine it. We are by nature stubbornly pledged to defend our own from attack, whether it be our own person, our family, our property or our opinion. Few of us take the pains to study the origin of our cherished conviction; indeed, we have a natural repugnance to do so. Most of our so-called reasoning consists in finding arguments for going on believing as we already do. The "REAL' reasons for our beliefs are concealed from ourselves. As we grow up we simply adopt the ideas presented to us in regard to such matters as religion, family relations, property, business, our country, and the state. RATIONALIZING is the self-exculpation which occurs when we feel ourselves, or our group accused of misapprehension or error. The little word "MY" is the most important one in human affairs. It has the same force whether it is my dinner. my dog, and my house, or my faith, my country, and my God. Now the suspicion arises that perhaps almost all that had passed for social science, political economy, politics, and ethics in the past was mere rationalizing. The fact that an idea is ancient and has been widely received is no argument in its favor, but should suggest the necessity of carefully testing it as a probable instance of rationalizing.

> This brings us to another kind of thoughtthought that leads us to change our minds. Modern scientific achievement furnishes the most striking instances of the effects of scrupulous, objective thinking. The REAL reasons for our beliefs, by making clear their origin and history, can do much to dissipate

our prejudices and preconceptions. There are four historical layers underlying the mind of civilized man-the animal mind, the child mind, the savage mind, and the traditional civilized mind. All animals' experiences are individual, not co-operative and cumulative, (as in man). We are all born wholly uncivilized. The great mass of humanity has never had anything to do with the increase of intelligence except to act as its medium of transfusion and perpetuation. The seer is simply an example of a variation biologically. The singular variation of a St. Francis, a Dante, a Voltaire, or a Darwin may permanently change somewhat the character and ambitions of inferior members of the species.

The person who justifies himself by saying that he holds certain beliefs "on principle" and yet refuses to examine the basis or expediency of his principle, introduces into his thinking and conduct an irrational, mystical element similar to that which characterized savage prohibitions. Mankind is conservative by nature and readily generates restraints upon himself and obstacles to change, which have served to keep him in a state of savage. ry. The conservative "on principle" is therefore a most unmistakably primitive person in his attitude. What we call a radical is a very recent product due to altogether exceptional and unprecedented circumstances. U1timately there came men who professed to doubt everything. The Greek thinkers furnish the first instance of intellectual freedom. They discovered skepticism in the higher and proper significance of the word, and this was their supreme contribution to human thought. None of the primitive religious beliefs escaped mordant criticism. "The philosopher" seemed to know everything that could be known and to have ordered all earthly knowledge in an inspired codification which would stand professors in good stead down to the day of judgment. The great mass of Christian believers still professedly or implicitly adhere to the assumptions of the Middle Ages, in all

are concerned. The mediaeval schoolman turned aside from the hard path of skepticism, long searching and investigations of actual phenomena, and confidently believed that he could find truth by the easy way of revelation and the elaboration of unquestioned dogmas.

Almost all of us believe nearly all the time. Few doubl, and only now and then. The past exercises an almost irresistible fascination over us. During the Middle Ages there developed a powerful religious state; ready to defend the christian beliefs against question and revision. One who disagreed with the emperor and his religious advisors was subject to prosecution. No one tried to find out what the heretic really thought or what were the merits of his divergent beliefs. Because he insisted on expressing his conception of God in slightly unfamiliar terms, the heretic was branded as an atheist. He was the "anarchist" the "Red" of his time, and was treated accordingly. We can learn much from the past in regard to the wrong way of dealing with new ideas. Galileo dared to discuss matters in the language of the people and was condemned by the inquisition. Into this fettered world Bacon, Galileo, Descartes, and others brought a new aspiration to promote investigation, and honest, critical thinking about everyday things.

Business has become the great issue of our time to be defended or attacked according to one's tastes. Business men are the leading figures of our age. Most religious institutions make easy terms with business. This assumption of the permanency and normalcy of the prevailing business system may prove to be the chief eccentricity of our age. quite as impermanent as was the fuedal and manorial system, or the role of the medieval church or of the monarchs by the grace of God, and destined to undergo changes which it is not quite possible to forecast. The students of natural phenomina (scientists) early realized the arduous path they had to travel. They had to escape from the past. Their first matters in which religious and moral sanctions object was light, not truit. Such should be



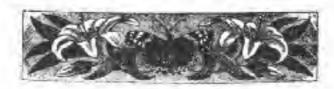
the frame of mind of one who seeks insight into human affairs. Business has almost become our religion; it is defended by the government and socialists and communists are ment and socialists and communists are deported to Russia, if not directly to hell as of old. The secret service seems inclined to play the part of the modern inquisition, which protects our new religion. Such are some of the present strenuous opposition defects, we too readily assume that everything has two sides and that it is our duty to be on one side or the other (usually the obstacles which the student of human affairs must surmount.

The student of history finds that it has always been the custom to charge those who happen to be unpopular, with holding beliefs and doing things which they neither believed nor did. To talk as if our established notions of religion, morality, and property, our ideals of stealing and killing were defective and in need of revision, is indeed more shocking than to violate the current rules of action. If we are courageously to meet and successfully to overcome the dangers with which our civilization is threatened, it is clear that we need more mind than ever before. Mind is our "conscious knowledge and intelligence, what we know and our attitude toward it-our disposition to increase our information, classify it, criticize it, and apply it." We are justified in feeling that we have a freer hand than any previous age from the various prepossessions and prejudices which we now see hampered our so called "free" thinking of the 18th century. We have to adjust ourselves to a changing world in the light of constantly accumulating knowledge. Our hot defense of our ideals and beliefs does not indicate an established confidence in them, but often half distrust. If

there would have been no need of "Aids to Faith." It is a nervous sense of the precariousness of the existing social system which accounts for the present strenuous opposition to a fair and square consideration of its merits and defects. We too readily assume that everything has two sides and that it is our duty to be on one side or the other (usually the other). In this mood questions become issues of right and wrong, not of expediency and inexpediency. Once I was afraid that men might think too much, now I only dread lest they think too little, and far too timidly. We must first endeavor manfully to free our own minds and then do what we can to hearten others to free theirs. Our ancestors thought they knew the way from birth through all eternity; we are puzzled about day after tomorrow. At present most of the human organization, governmental, educational, social, and religious, is directed to holding things down, and perpetuating beliefs and policies which belong to the past. How can anyone with the most elementary notions of history fail to see that almost all the things we prize today represent revolts against tradition, and were in their beginnings what seemed to be shocking divergences from current beliefs and practices? What about Christianity, and Protestantism, and constitutional rnment? What we need first is a change of heart and a chastened mind which will permit an ever increasing number of people to see things as they are, in the light of what they have been, and what they might be.

NOTE: In preparing this digest the writer in using the author's own words unavoidably sacrificed smoothness of contanity in the sentence the result suggesting a chain of from links which though they rattle somewhat are very strong. In the writers' manuscript omissions of words, verses and even charpters of the book were indicated by stars, but in printing these were dropped.

Editor.





# Mrs. Edward F. McFarland of Taiku, Korea.

JULIA W. ERDMAN.

There come to mind memories of happy, sunny college days at Occidental College, Los Angeles, nearly twenty years ago. Having just arrived from Illinois, a stranger in a strange land, one looked around at the faces of the students, wondering who would be the special friends in the new place. The sweet young face of Mary Stewart instantly attracted, and from that time we have been friends.

Mary was born May 17th, 1885 at Brookville, Pennsylvania, of devoted christian parents. Her father was the Rev. James H. Stewart, for forty-one years a minister of the Gospel. His was one of the rare, beautiful spirits that bless this world by their presence. Mrs. Anna F. Stewart, who survives her daughter. was here among us for a number of year and it is superfluous to even mention her vital dedication of self and all to the Lord. Before Mary came these parents had laid away in the grave two infant sons, each time their only child, whom they had dedicated to the cause of making Christ known among the heathen. These little graves, with their pathetic story, have been the means of thrusting out a number of workers into the vineyard.

With such a background and brought up in such an atmosphere it is not strange that Mary early began to think of her responsibility to those outside the Gospel, and finally, though not without severe struggle, was led to lay down her all at the feet of her Master and to devote her life, God willing, to carrying forward the good tidings. Her absolute surrender, and the peace and joy that filled her soul made a profound impression upon all who were privileged to know her at that time. Her mother once told me that in order to test the depth and sincerity of Mary's surrender she put a number of questions to her. She asked her how it would be if her friends or parents were taken away, or if

she were led to difficult fields in far lands. Always Mary's answer was quiet and serene. At length she asked: "But Mary, suppose you lose your health or are called upon to bear great pain?" ("For you know," she said, "Mary has always had a peculiar shrinking from physical pain"). Mary's answer was: "Mother, nothing matters if only I may have the presence of Christ and know this wonderful peace."

Mary was one of a group of four close friends who used to meet at college daily at noon for prayer. It is interesting that three of this group were led to Korea where occasionally they could meet together again to remember the needs of each other, and of the heathen world, before the gracious Father.

In February, 1905, Mary was appointed by the Presbyterian Board of Foreign Missions U. S. A. She was married in July the same year to the Rev. Edward F. L. McFarland and reached Korea in September. From the first her work was hindered by ill health, and after the birth of a daughter, Ruth, she was obliged to return to the United States for a severe operation and to recuperate. It was a year before she could return to her husband.

But the small daughter was frail, and the little mother must needs devote most of her time and strength to caring for her. The physician once said to me that it was nothing but the devoted determination and vigilant care of the mother that kept the child from slipping away. In spite of her own frailty and this handicap it was wonderful how Mary managed to learn the language, participate in the Korean work, write innumerable letters to the home land, keep her home absolutely sweet and orderly and dainty, and still have time to sympathize with others in their difficulties and pray with and for them—a heart at leisure from itself! As her neighbor and friend I

was in the habit of walking in on her at almost any hour of the day, but I never found her in the least ruffled or hurried. She walked rather as one serenely aware that she was fulfilling God's will in the every day details.

After this came another health furlough involving a long and heart-breaking absence from her husband and home and work and at a time of great anxiety for the little daughter whose trouble the doctors were not able to diagnose. After five years' absence she was again able to return to Korea and for five years carried on her work of faith and love here. Then again in the fall of 1920 she was obliged to lay down everything and try to find health, first in Kuling, China, and then

in the United States. But the Lord willed otherwise, and on the twentieth of November last, she fell asleep her last words being "Lord Jesus."

In her last letter to us she says: "His banner over us has been Love." Who can measure
the results of such a life, so gentle, so unmurmuring, so prayerful, so sweetly yielded to
the will of God? However we might mourn
its briefness, such a life will surely bring
forth glorious fruit in God's Kingdom to all
elernity. And we who are sad that we shall
see her face no more here, shall surely rejoice
together again in the revealed presence of the
Lord whom she so wonderfully adored.

# In Memoriam.

Whereas our beloved friend and co-worker Mrs. Ada Hamilton Clark was called to the heavenly home. November 20th, 1922, we bow beneath the Father's will and know that all is well; yet our hearts are full of sorrow.

We tender our heartfelt sympathy to the bereaved husband and children and to the parents and sister, and pray that God will comfort them and guide them in all their ways.

Since she was our true friend we are sad and distressed in knowing that we shall not have her here with us again; since she was our co-worker we have suffered a great loss, but pay tribute to the life of consecration which we are sure is living on and will not cease.

She endeared herself to all by her charming personality, her sweet christian spirit, her loving heart and ready sympathy and her consecration and helpfulness in the work of the station.

Though she cared for and trained her children most carefully she found time to do much work among the Koreans, and, as a Sunday School teacher, as President of the Women's Missionary Societies, as a church worker, as a teacher in Bible classes and of the young people in singing classes, as a visiter in Korean homes, or as hostess in her own home, she was greatly beloved and admired by all the Koreans with whom she came in contact.

As we have seen during these thirteen years of her devoted service here, how much her life counted for the Mastor, how ready she was to use her talents in His service, how she drew the Koreans to her by her love and sympathy, we have been and are still, inspired to greater efforts and beseech the Master to lead us.

Signed: Susanne Colton.

MRS. L. B. TATE.

Committee for Chunju Station.



### Koncerning Kinks.

HORACE H. UNDERWOOD.

Whatever may be the basic causes as they might be analyzed by modern psycho-analysis there seems to be a general tendency on the part of all of us to dwell on the Kinks of our neighbors and friends. Recognizing this fact the author of "Advice to New Missionaries," published in a recent number of the "Field." included in his excellent article a paragraph which seems to the present writer, to be of supreme importance.

'Do not allow yourself to get into the habit of making depreciating remarks about either the Koreans or the Japanese, and so far as possible do not listen to such remarks. Discourage such talk in your social gatherings of missionaries. As sure as you get into the habit of seeing especially the faults of the people, you will be detected by the Koreans with whom you associate, although they may

not know a word of English." I would like to go a step further and say that the establishment of such an attitude of mind is more to be feared than the "detection" of it, for even if the almost impossible were to occur and it remained undetected, it must so affect the responses of the individual in any given situation as to largely nullify, his teaching, preaching, or work in any form, When we consider all that the Bible has to say on this subject and add to it the results of modern psychological research in the matter of mental attitude, etc., it hardly seems as though the advisor could make his words too strong or as if it would be necessary to add more. should like however to quote an excellent line from another article in the "Field." "To absorb shocks is what the missionary has to do as part of his daily routine work and, moral or no moral, the sooner we learn that the better." Amen, again, and if we may be permitted to follow the metaphor along its logical path we would point out that it is a poor shock absorber who instead of absorbing transmits the to one side, we find that the "bird" described

shocks to others. We are, in many, many ways exactly in the position of shock-absorbers and in so far as we fail to absorb but transmit, we show that we are either not "attached," right, or that there is something wrong with the springs, the "give-and-take" mechanism.

One of the commonest of our "indoor sports" is to dwell humorously, sharply, or dogmatically on the supposed financial "kinks" of our Korean friends. Sometimes we even make it an out-door sport by appearing in print with our woes or "funny" experiences. As to the theory and policy of such pastimes, I have nothing to add to what has already been so well said in the article quoted above. But let us in fairness stop for a few moments and consider the facts in these cases.

First, there is the comparison involved. The obvious implication of such stories and anecdotes is that the phenomena cited are peculiar to Kores or peculiarly developed in Korea. Remember then that to the Koreans in general we represent fabulous wealth. The auto that is used for itinerating purposes and its entire running expenses may be the gift of some generous church at home but to this Korean it is yours, and "Aigo, one of those things costs 20,000 yang (two sen) and those rubber wheels cost five or six hundred yang apiece." Now carry this comparison to its logical conclusion and ask yourself how many appeals for help of all sorts, Rockefeller' Ford. Mrs. Shepard, etc, receive in each days mail; Ask yourself why these people have to be hedged about by a guard of private secretaries, and why their telephone numbers are never printed in the telephone directory; or get some ex-secretary to such a personage to tell you his or her tragio-comic tale of experiences in being a real financial shockabsorber.

But even if we leave such instances as these



is not peculiar to Korea but rather peculiar in another to prove that they do not by the mere habited world. The Student Loan Associations at home that never lost a cent are few and far between and the old loke about lending "dollars and not cents" as an explanation of so rare an event, grew up in the thirteen colonies and moved westward with the spread of population. All companies reckon on a certain percentage of bad debts and the finances of many undergraduate bodies at home are so inextricably tangled as to never be fully straightened out.

Then as we are dealing with a comparison, there is another phase to be considered. No comparison can be used as a basis for argument unless it is stated in terms of per cent. The fact that one, or three, or three bundred or a thousand individuals tried to borrow money without any prospect of being able to repay, means nothing unless we know what proportion they represent of the bodies from which they came. I have been in Korea as a missionary for eleven years during all of which time I have been connected with educational as well as evangelistic work. student bodies with which I have had to do have average about 200 per year. Now if I were to make a list of the students and others who have come to me in that time for assistance, it would be a long one, but if compared with a similar list of students who went through school without any such requests to me or anyone else the first list would take on an entirely different complextion and prove a different contention. Next time a man comes to you with some airy scheme involving a loan to him on equally airy terms (for there are undoubtedly many such ) don't think "Here's another instance of what we were talking about the other day," but think how many have not troubled you despite the tendency along that line in all mankind and despite the peculiar position you occupy in the eyes of the Koreans.

It is no more possible for me to prove that most Koreans pay their debts than it is for

its even distribution over the face of the in- recital of our personal experiences. We may have been singularly fortunte or unfortunate. Proof on either side would require a very exhaustive investigation. But insamuch as intances are often cited I would merely state that both my father before me and I have loaned money often to many Koreans, of many classes and from many parts of the country and that our experience averages up very well. We have loaned both yen and sen, dollars and cents, and have, it is true, lost some, but in the main the debts have been faithfully paid. Not long ago a farmer with the usual large family, small farm and more than the usual hard luck came and "borrowed" #20. As usual he signed a note promising to pay on a certain day but as soon as he left I wrote the amount down under "charity." I fully believed that it was one of those cases where the word "loan" is a suphemism for "gift." These cases are very annoying to certain foreigners who do not realize that they are expected to understand that the man is really asking for a gift. At anyrate, I so considered it and knowing that he was a worthy man in hard luck, promptly forgot all about it. Some months later be appeared again, rather to my alarm for I feared that the business was about to become periodic. However he chatted a while and then hauled out a greasy excuse for a pocket-book and handed me twenty one yen bills. Before I had more than counted them he hauled out four more and asked if that would cover the interest. I finally recovered enough to tell that it was a mere matter between friends and that I didn't want any interest.

> It seems to be the general impression and is probably true that the Koreans are not as careful in financial matters as they should be and that they do not place the value upon either their own or other peoples' money which most western peoples do. I am not attempting to prove anything to the contrary in this brief statement. Proof, as I have said, would call for a thorough and exhaustive



the position in which we are in the minds of the people; let us think in proportions and not deal in generalities or single instances, no matter what humorous possibilities are to be found in them. Humor at the expense of a friend ceases to be humorous. We could write many funny articles about missionaries. school-teachers, scientists, servant-girls or indeed any special group whose "kinks" we studied and emphasized. Almost any one who has been in the Far East for any length of time could write a screamingly funny article or book about any class on which he picked. and many such books are written. But we do not write them about our friends nor tell them to strangers. We don't do this sort of easier to skip. thing because (1) we believe they are not

examination. I am asking that in making such typical; because (2) we don't think it is the comparisons we be fair. Let us remember right sort of attitude to take toward our fellow missionaries-scientists or whatever class it may be; because (3) it might hurt their feelings, and because (4) we do not wish outsiders to get a wrong idea of our friends based on a few instances, a few of these Winka"

> All these things will hold still more for such things written or said or laughed over about our Korean friends. This is the first and best reason for not dwelling on such instances even when you do find them. You'll not find them among the "whatsoevers" on which Paul urges us to think, and on the contrary you'll find, on this particular "kink," a lot in the Bible about lending which it might be

## What do I Owe you?

on the same basis. That is, the majority are meet them etc.; and all this is gladly and dependent on the support furnished them by cheerfully done. the home church. There are some who "clip coupons" every month but these are in the leaving, hats on, pieces of luggage in each minority. The home church states that they hand, he or she remarks, "What Do I Owe do not pay a salary but give their missionaries a "support."

Missionaries have close friendships and when we invite our friends to visit us we do not expect them to pay board; we of the South would feel insuited if they did. Others of us who live in small stations and do not see visitors once a season, are so glad to see foreigners that we feel like paying them for coming. Others of us who live on the railroad are rarely without guests. A telegram comes announcing the coming of so many, and if we cannot accommodate them we make plans with our neighbors. Our homes are elastic.

We do our best to make the friends comfortable make extra fires - serve better meals spend time in showing them about—go shop-

Financially, missionaries on the whole are ping with them-invite the neighbors in to

What spoils it all? When the guests are

As I remarked before, most of us are on the same basis financially, and it is difficult to make our support cover our budget; it is more than difficult to have to accept board from anyone. This question places your host and hostess in a most embarrassing position and I heard one remark that he would rather go to the poorhouse than to state what the "bill" amounted to.

I know of no station where the charge is more than the actual cost of the food consumed, so it is not a question of "owing." One does not pay for the wear and tear, especially on the linen. Your hostess serves you better meals than she would to the regular family, thereby raising the budget for the whole family. If you desired to cover

what you "cwed," you would pay the same as you would have to pay if there was a hotel in the town. It is not a question of owing."

Find out what the station rate is before arriving. If this is impossible secure the information from some one other than your host or hostess.

'Also, when leaving do not poke something at your hostess and say, "This Is What I Owe You."

The courteous thing to do is to send a check with your "bread and butter letter, or better still, enclose the amount in an envelope and leave it in a prominent place in the guestroom. There are many ways this can be nicely done.

I have no axe to grind. Traveling with a fellow missionary and being entertained in the same home, the awkwardness of the situation burst upon the writer when the fellow traveler approached the hostess with this question.

#### Announcement.

Miss Christine I. Tinling, representing the W. C. T. U. of U. S. A. has permission to give three months' time to Korea from May 1st, 1923. She has been three years in China and was in Korea for a brief period last year at which time her work was very much appreciated. She is a very interesting speaker and and was much appreciated by the Koreans.

Her methods are educative and her preference is to spend about two weeks in one center, speaking particularly before young people in achools, Bible institutes, theological seminaries, young peoples' societies, but also before church congregations and in Bible classes.

According to the action of the Federal Council her itinerary while in Korea was to be arranged by the Social Service Committee. The committee suggests the following plan. On the supposition that Miss Tinling comes from Peking, that she spend the first few days of May in Syenchun; then Kyungkui province from the second week in May and Pyengyang

from the second week in June; to go from there to Chairyung, via Haiju to Sorai for a period of rest during July, and to Wonsan in August including a visit to Hamheung if desired; to Chulla Do in September, and to Kyungsang Do in October. In the southern provinces she could go to Chunju, and Taiku and Chinju or elsewhere if preferred.

It is requested that correspondence in regard to Miss Tinling's visit be addressed to Miss Hortense Tinsley, Seoul, who is secretary of the Social Service Committee. It is hoped that the different station centers will avail themselves of the opportunity to get the help of such an experienced worker in a world cause that needs to be agitated in Korea.

HARRY A. RHODES, Chm. Com. Social Service.

The History of the Tai Race.

To the Editor of

The Korea Mission Field.

Dear Sir:—A book is now ready for the press which will be interesting alike to explorers, to those who are interested in philology and the history of races as well as to all the friends of Foreign Missions. It is called "The Chinaman's Older Brother," The Tai Race. This book gives the results of the experience, exploration and research of the Rev. W. Chiton Dodd, D. D., for thirty-three years a missionary in Siam, Burma and China.

The book is a history of the Tai Race beginning with the Annals of Antiquity and extending down to the present day, including the millions of Tai now bying in China, Burma, and the French States, and culminating in the only branch of the race which now has a country and a separate government, namely the Siamese.

Here are some comments by those who have read the manuscript. "The book is going to be a great success." "I was so interested I forgot to criticize." "Dr. Dodd's explorations must be given to the world." "It is perfectly



fascinating to me." "I am delighted with the manuscript as you have sent it to me. I would not change one word or leave out one picture."

The present high cost of publication seems to rece almost to prohibit the publishing of the book for dist at this time. The one who has the financial the mo problem to solve writes that if the sale of 500 ceived, copies in the Orient could be assured, the problem would be easier.

In addition to individual purchasers it is a book that should be purchased for school; college, and public libraries in the East. The price of the book is \$2.50 gold. I will be glad to receive subscriptions and act as a medium for distribution. Just drop me a postal now, the money can be paid when the book is received.

Sincerely yours, HARRY A. RHODES.

### Notes and Personals.

Two American graduate nurses expect to visit the Orient this autumn. They will pay all their travel expenses but wish to take work in Mission Hospitals for short periods and in this way earn some extra money. If any Mission Hospital is interested and would like to communicate with these ladies their address can be secured on application to Severauce Hospital.

The Northern Methodist Mission has assigned Dr. A. H. Norton to the Severance Hospital where he will be in charge of the Department of Ophthalmolgy. Dr. Norton is expected to arrive in March and will probably assume his new duties on April 1st. The eye clinic and manufacture of lenses will be under his supervision.

#### New Arrivals.

Dr. Gilmer, who came out to Korea in January 1923, will be stationed in Mokpo.

Miss A. Mayben, to the Secul Foreign School.

#### Left on Furlough.

Miss Charlotte Brownles of the Northern Methodist Mission has returned to the United States.

#### Returned from Furlough.

Dr. and Mrs. S. A. Moffett, and family. Rev. and Mrs. C. L. Phillips and family. Miss A. S. Doriss. Rev. and Mrs. E. W. Koons and family.

#### Birth.

Born to Rev. and Mrs. J. V. N. Talmage on February 13th, a daughter, Marielle.

Dr. D. W. Lyon Associate General Secretary, Foreign Department, International Committee of the Y. M. C. A. North America, has recently spent a week in conference with the secretaries of the Korean Y. M. C. A. in Seoul. Dr. Lyon was born in China and was the first secretary of the National Committee of the Y. M. C. A. in China, Korea and Hongkong.

The Editor-in Chief, Rev. A. F. DeCamp is taking a trip to China, visiting Shanghai, Tientsin, Peking and some other places. Mrs. DeCamp will accompany him.

Notes and Personals page: Will friends who have news items suitable for publication on this page please send same to

MR. T. HOBES, Seoul.

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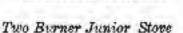
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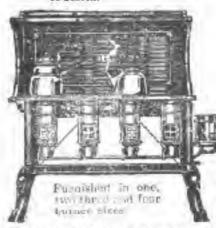
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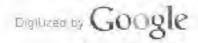
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# THE KOREA MISSION FIELD

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APRIL, 1928

No. 4

#### Editorial.

#### Will The Christian Church Function Today?

#### VII

#### NOTHINGS.

CREATOR is the most august word in the English language, for to create is to cause something to be where nothing existed before! The weightiest verse in the Bible is the first which brushes aside pantheism, polytheism and every other idolatry as unworthy of notice, with the single sentence, "In the beginning God created the heavens and the earth."

THOUGH God created everything from nothing and all very good, man fell from the good estate by sinning against God and lo! the earth "lying in the evil one, is filled with the habitations of cruelty!" This man's failure, not only demonstrated his inability to rise spiritually without closer touch with deity, but opened wide the door for the Father God to undertake more graciously in his behalf. Robert Ingersoll used to entertain large audiences in denying and ridiculing the ability of the Almighty to make anything from nothing; but the ribaid eloquence that fears not God nor regards man, cannot frustrate the grace of God that bringeth salvation! He who changes not announces a new creation, "Behold I make all things new." God's new creation is a marvelous advance over the old one.

FURST and chiefly because it is in Christ Jesus; "Created anewin Christ Jesus unto good works, which God hath before ordained that we should walk in them! "Walk in the works? Yes, in order that we may walk in Him who inspires them. God's only begotten Son, who is in the bosom of the Father, hath revealed God as trinity; three in one. The Father plans, the Son executes, while the Holy Spirit applies the redemption purchased by Christ. The entire Godhead functions in the new creation of man.

QECOND, the new creation enables men, "In Him the tribes of Adam boast,

More glories than their father lost!"

Man in the first creation was made in the likeness of God, but in the new he is made partaker of the divine nature. In the old order God manifested Himself in a material tempto made with hands after a pattern showed to Moses in the mount; while in the new creation man becomes the temple for God's indwelling and is patterned after Jesus Christ, grafted into whom we are made partakers of God's life.

THIRDLY, the new creation transcends the old in glory in that it creates from less than nothing,—from a cipher with the minus sign, i., e., "nothing" with an emphasis. Man alone is "nothing," but a sinner is a man with a trend toward wickedness! It is these wonderful new creations from negative nothing that make them so glorious!



FOURTH, the new creation was more costly. The Christ of God in the old creation simply had to speak and he was obeyed; but for us and for our salvation he had to descend from the "all-in-all" to "nothing." Though God he became a man of no reputation. He was despised, rejected, jeered at, tortured, mocked and blasphemed by those for whom he thus provided salvation, till at last his lacerated body found rest in a borrowed grave. Wherefore God also hath highly exalted Him because of the "nothing" to which he submitted, and hath presented him for a pattern to all who would live godly.

OF all who have followed the Christ patters, the Apostle Paul was the most successful. This former waster of the Church of God, gloried in being accounted "nothing" by all men, that so Christ might be exalted! He welcomed tribulation. He exulted in being considered as the fifth and offscouring of all things unto all men down to date. He was for-Christ's sake twice crucified; crucified to the world and the world crucified to him, on which account it was possible for God to use him mightily as an inspirer of faith, hope and love, the conditions of the light of life to myriads!

THE Christian is one who has chosen emptiness of sinful self in order to fulness through
Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily, that so we may become complete in him not chiefly for ones own sake but rather for the honor of the
Christ who hath chosen him to be his good soldier, and most of all for the glory of Almighty
God, in the glorifying of whom we only can achieve our chief end,—"for of Him and to Him
and for Him are all things, who God over all blessed forever."

THE Christian Church is an aggregation of "nothings" who by association with Jesus Christ would be rid of sin in order to God's infilling of them to overflow, with himself, to the spiritual enrichment of the world.

A NY number of ciphers together only amount to nothing, but one cipher placed beside the figure I make the two count ten, i. e., sugments it tenfold, and every single cipher annexed augments tenfold; and so one "nothing" "comes to "chase a thousand and two to put ten thousand to flight," not in themselves but only in Christ!

OT very long ago the Christian sects used to glory in their differences, each quite certain that apprituality would die with them. Later they have come to believe that some good that spirituality would die with them. Later they have come to believe that some good is in all and that, in view of present terrors that walk in darkness and destructions that waste at noonday, all should draw together, if possible in organic but surely in some sort of tederal union, and steps are taking to that end. Inasmuch as differences are chiefly, not of doctrine but of "order," the effecting of union would seem to be easy. Contrariwise it is very difficult. The present most disconcerting feature is the anaconda spirit which shadows the effort which makes, as a rule, each sect more than willing to allow all the rest! When this "order" shall be reversed and all are eager to be swallowed by any because the Master favors that rather than the failure of the project, the problem will be solved. Or, in case that is impracticable, that all shall mutually break ranks and reform on the other side of the wall of division mutually trusting the Father of our Lord Jesus and of us all, to give us such a visible body as shall please Him, we having died to sectarianism in order that henceforth we may live unto God in Jesus Christ our Lord!" I am sure God would not fail us but would provide a body in which His church would at once arise not only but shine, her light being come the glory of the Lord having risen upon her. Will the Christian Church function today?

# Foreign Mission Work of the Korean Presbyterian Church.

Since 1907, all of the converts of the four

original seven pastors, was chosen to open the reinstated. work. It is interesting to note that he was one of those who, some twenty years before, beseeching the church here to send them a had stoned Dr. Moffett when he first opened missionary, but, after investigation, it was his work in Pyengyang.

there in 1909 when the women of the Pyeng- the man should be sent. yang Presbytery sent Yi Si, Sun Kwang, there to work with Pastor Yi and his wife. Women's students in Tokyo, and Pastor Han Suk Jin gifts have had a large part in making possible was sent to organize the work. He spent the work in Shantung and Siberia.

should be called a "Home Mission field."

2. In 1909, the second group of Korean Presbyterian missions in Korea (the Cana- pasters was ordained, and, of course, one of dians, Australians, Northern and Southern the eight went to the "Foreign Field." Pastor U. S. A.), have been organically united in one Choi Kwan Heul was sent by the Korean self-governing, national church, and all of their Board to open work in Vladivostock. The folextension work has been carried on as a unit. lowing year he reported having found and I say "extension work" rather than "Foreign organized 648 Christians of whom 39 were al-Mission work" because it is extremely hard to ready baptized and 68 were catechumens. draw the line between what is usually called The Russian government and church made it "Home Mission Work" and "Foreign Mission very difficult to carry on this work, and at first Work" in connection with the Korean church, rigidly limited all preaching to Koreans. September 17, 1907, some forty represents. Paster Choi felt that he could better work for tive Presbyterian missionaries and forty or- his people by joining the Russian church dained Korean elders met in Pyengyang and which he did, being reordained as a priest. organized the independent Korean church, In 1911, Hamkyung Presbytery took over the ordsining seven men as pastors. A thankof- work which Choi had been doing, and since fering was gathered from all of the churches then it has also been in a sense "Home Mission of the country at that time, and the first work." Since 1920, Dr. Foote has been as-"Foreign Mission" of the Korean church was signed to work with the churches in Siberia, inaugurated in the Island of Quelpart off the and, in 1922, those churches were given persouth coast of Korea. It was called a "Foreign mission to organize themselves into a separate Mission" because Quelpart seemed far away Presbytery. Even now the Foreign Board of and like a foreign country. No protestant the church has in its annual budget for this worker had ever been there and there were no work an item of about \$3,000. Pastor Choi believers there. Yi Keui Poong, one of the returned to our church in 1919 and has been

- 3. In 1905, Koreans in Hawaii sent letters. decided to leave that field to the Methodists, Women's Work for Women began down although many of the church leaders fell that
- 4. In 1907, a call came from the Korean three months there and brought back so good This Quelpart work has grown and thrived a report that the next year Elder Pak Yung all of the years since 1907, but, in 1913, after II was sent as permanent worker. He was General Assembly had taken up the work in taken sick after few months there and came Shantung, Chulla Presbytery took over the home and died. During 1911, the place was work in Quelpart, and since then, perhaps, it not supplied. In 1912, Elder Yim Chong Soon was sent, but at that time the two Methodist



missions asked for a share in the work and urged that a pastor rather than an Elder be sent. Elder Yim was recalled and Pastor Choo Kong Sam sent. Since that time, the work has been carried on as a joint project of the Presbyterian and Methodist churches under a mion committee of six. In Tokyo the work is managed by a Business Committee of five of which the Pastor is Chairman. Methodist and Presbyterian pastors alternate with terms of two or three years each. They minister mostly to Koreans but also to Japanese.

- 5. In 1921, South Kyung Sang Presbytery was ordered to open work for the Koreans around Kobe, Kioto, Osaka, etc., and on March 1,1922, Pastor Kim Ee Kon was sent. Last fall it was found too great a burden for the Presbytery to carry, and they have asked that the Korean Federal Council take it over. Pastor Kim is still in Kobe and doing the work but under great financial difficulties.
- 6. There are several hundreds of Koreans in Shanghai and for years, beginning back as far as 1912, they have been asking the Assembly to send them a pastor, and help for their parochial school there. Because of the various political activities that were centering in Shanghai, it was felt unwise to do anything. In 1922, however, the altuation having cleared, a pastor was sent and is in the work there under the Assembly's Board.
- 7. Work for the Japanese in Korea was begun by missionaries of the Northern Presbyterian Mission in 1892 and from that time until 1907, most of the time there was at least one Japanese pastor suppported by the personal voluntary subscriptions of all the Presbyterian missionaries in the country. In 1907, Mr. and Mrs. Curtis came from the Japan mission to help in this work, their expenses outside of salary being carried by the missions in Korea. In 1915, the Japanese Presbytery of Korea was founded and all of this work was turned over to them in connection with the Foreign Board of their church.
  - 8. Work for the Chinese in Kores was

carried on sporadically from 1902 till 1912, occasional colporters coming from China and Chinese scriptures being sold. In 1912, when Mrs. Deming took up the work, the Presbyterian Council began paying \$100 or more per year, raised by personal gifts, to the work. She has associated with herself a committee composed half of Methodists and half of Presbyterians, and the various Presbyterian missions are now paying in the neighborhood of \$750 per year. Although the missions help thus financially and the committee members by advice, all credit for the able management and success of this work is due to Mrs. Deming.

9. From 1910, North Pyeng An Presbytery has worked across the border in West Manchuria and North Ham Kyung Presbytery began soon after that to work across the border in North Manchuria. The pioneer work in each of those fields was financed by the Presbyteries doing the work. Now two full independent Presbyteries have been set up in these two districts, making with the Siberia Presbytery three outside of Korea proper. (There are 16 in Kores.) West Manchuria Presbytery is still assisted to some extent by the home Presbytery, yet at a recent class in Hingking, that new Presbytery assumed for a second year the support of three evangelists to work 300 miles north in the province of Kirin. In a single offering at that class \\$200 was paid in for this Kirin work, and these same people brought in \$500 in cash to be devoted to the Foreign Mission Work of the Korean Church in Shantung.

In Manchuria, as elsewhere, it is difficult to keep Home Missions and Foreign Missions apart, for, as a pioneer church gets itself established in a wholly untouched field, its people begin reaching out themselves to evangelize the "regions beyond." Already there are Presbyterial churches all through Kirin province and up into the heart of Siberia. One nestles in a pocket by itself far over on the other side of Lake Baikal. The budget of the Foreign Board of the church this year is \$28,000, but this does not include any of the



financing of Japan, Quelpart, West or North Manchuria, and only a part of Shanghai and Siberia. With them included, the total would easily be doubled.

10. The last enterprise, the church's greatest pride, is the real unquestioned "Foreign Mission Work" carried on in the Chinese language, wholly for the Chinese by the missionaries sent to Laiyang City in Shantung Province, China. This mission was opened in 1912 by a second thank-offering in memory of the General Assembly of Chosen. There are four pastors there and a Korean modern-educated doctor. They have charge of a territory sixty li square with some twenty churches and six day schools. No white man has anything to selves as His "Chosen" people. do with the work. Korea methods are being

used and self-support insisted upon. American missionaries in other parts of Shantung have been enthusiastic in their praise of what is being done. Dwellings have been erected and a hospital and the whole work is as solid as that of any missionaries' anywhere. The work is connected ecclesiastically with Shantung Synod, but is wholly in the hands of the Koreans as to policy and fulfilment. In 1912 only a small territory was given them, but, in 1921, so well had their work approved itself, the Synod gladly widened their borders.

North, northeast, east, south and now west and southwest the church has sent its workers, and, in every place, they are redeeming them-

### Mission Work of the Korea Church,

### Methodist Episcopal.

J. Z. Moore.

ence of the Methodist Episcopal church for out which any christian church will soon die. 1909 occur for the first time the list of officers and Constitution of the Missionary Society. At the annual offerings for missions were taken this time it was a Home Missionary Society only. However the Society soon became both Home and Foreign and as such exists and is actively at work until this time. Even before the formal organization the Korean church was doing missionary work. In the Minutes of field. In some sections where they labored 1910 there appears the appointment of a Ko- there are now strong churches. Grants were rean to Manchuria for missionary work among made to assist with the union work for the Chinese.

At the time of the conspiracy trials in Korea this missionary was arrested and brought back to Kerea. No one was appointed in his place and the work was discontinued. The fidelity of this man's beautiful christian life made a deep impression on both foreign missionaries and Chinese and we still hear echoes of the results of his work. Hence not only was the work done not lost work but the sacrifice of this brother kept alive in the heart of the

In the Minutes of the Korea Annual Confer- Korean church the passion for missions with-

Even without a definite object before them in some sections of the Korean church and for a few years these offerings were used in various ways. At times the money was used to support Home Missionaries. labored in the most difficult parts of the home Koreans in Tokyo and other parts of Japan proper. If I mistake not amounts were appropriated to assist with the Chinese work in Korea. For these and other purposes the missionary offering was taken every year.

The Korean church felt, however, and rightly so, that they had no adequate outlet for the missionary spirit of the Christians. Hence in the year 1917 investigations were conducted as to the opportunities of opening work among the many thousands of Koreans

both needy and inviting, in the year 1918 a of the work was taken by the Korean church. Not only this, they also cared for the investigation with exception of the travel expenses of the American missionary who made trips into the field.

With the opening of this work a new interest in missionary effort came into the Korean church. Offerings were not only more general throughout the entire church, but the amounts increased beyond the hopes of the most enthusiastic. From that time till this year the entire work has been supported by the Korean church. The total receipts last year including special gifts for Bible women and other special objects was just about four thousand yen.

Our field of labor is in the north-west part of Manchuria-from the city of Mukden on the south, through Harbin to Hallaso on the west and to Hailim on the cast. At the last annual conference there were thirteen groups with four church buildings. There was a total of 205 members and 252 enrolled seekers. There were five organized Sunday schools with some 250 pupils, also four day schools with 105 pupils. The church in Manchuria gave for pastoral support yen 200 and for all purposes, for church and school yen 2.407.

Since conference time the Methodist Episcopal Church, South, has turned over to our church a large section centering in Kirin-This has almost doubled our field and has about doubled the total results as well as the total responsibility. Just how this added burden is to be met we are not quite sure but if each church member in Korea gives forty sen per year for missions the whole burden can be carried. All are pledged to give twenty sen or over and some places have already met the full forty sen. This whole movement has captured the imagination of the church and as never before the annual day for the missionary offering was a day of blessing and enthusiasm. Now missionary societies are

in Manchuria and Siberia. The field being being formed in the local churches and next year we hope to set saide one Sunday in each missionary was appointed. The full support month in all the Sunday schools as Missionary Sunday with the offering for this work.

Jesus said. "If any man would follow me let him deny himself and take up his cross and come after me." As with all such work this has called for sacrifice. The most outstanding perhaps is that of Brother Chai Hak Kyu. He had charge of our church near the Chosen Christian College. Hearing we were sending more men about the first of this year he applied to go. In January he left Korea for a point some 200 li east of Kirin. With his wife and two little children he made the long journey, the last part in a Chinese cart. They suffered not a little on this last part of the journey and at one point were forced to hide from Chinese bandits. Having reached their destination, on the first day of February, they heard the bandits would be in town that night. As usual the some hundred Chinese soldiers who were in the town left just as the bandits were coming. The Koresns in that place all gathered in one house. The bandits came shooting and demanding money. The Koreans gave what they had. Then they demanded that Brother Chai come cutside the They beat him and demanded money. Not being able to find more they shot off their guns again and departed. Brother Chai went into the house to find his wife colapsed on the floor. He thought she was frightened. The little four year girl came to her, she spoke to the girl and died. On examination they found she had beer shot. The next day they buried her in the far cold north-land and the father started for Kirin with the little girl and her four-months-old sister. To keep the little one from starving to death Brother Chai would masticate the rice then instead of swallowing it put it in the baby's mouth. At Kirin he secured some milk and came on to Pyeng Yang. It was at the time of our city Bible classes and revival. He arrived one cold night with these two motherless babies wrapped in a great bundle. The story was



ren might be cared for, I am ready to re- and that comforted him. turn even though they shoot me." Never have

told at our churches and the babies soon found. I seen a man more broken up by the loss of a good homes and plenty of money was given dear one, and never a Christian more firm. for a year's support. We asked Chai as to the or heroic in his faith. I told him it was for future. He said, I came only that my child- Christ and His Kingdom she had given her life

# Adjustments Made by Missionary Children.

(Introduction for both Articles.)

Last fall when a group of missionaries' children, who themselves had returned as missionaries, were gathered together, the conversation turned to the adjustments which missionaries' children have to make when first leaving their childhood homes they go to the States or Canada to attend school. Varied are the experiences—some humorous, some sad some pathetic, according to the disposition and character of the child and the circumstances in which it finds itself. It is indeed difficult to write upon this subject. While the life of the missionary son or daughter may have been clouded for a while during this period of adjustment, the majority have successfully passed through it and become not only all-around, men and women, but leaders of the student body in that which stood for the highest and best in the school. The object of this writing is to bring to the attention of the parents and friends some of these adjustments and how the son or daughter can be helped more quickly to feel his or her full and rightful place in the new surroundings. After having been in America some years I met a young woman who had never before met a missionary child. "Why, you are just like the rest of us-you're NOT different!", she said. I wonder what she expected? So we get it both ways. They expect us to be different and if we are not, they seem surprised.

(First Article)

BY A DAUGHTER.

When the girl or boy goes home to Canada or the States, they find a natural barrier between them and the young people there. They do not have their point of view, they do not know or may not care for the things they talk about or they may not be able to play their games the way they do or enter into the things they do. A few years ago, not only the girls but even the boys often felt there was something different about their dress from those of their schoolmates and it may have been sometime before they realized that their clothes were not in style. But fortunately folks on the mission field are now able to follow the styles much more easily than they were in the earlier years. Wise is the mother who gives her daughter enough oppriunity to choose the material and style of her clothes and thus develops in her good taste and practical ideals. The girl who has learned to sew before leaving her home will not find that it is such a problem to keep in style. She will be able to copy many clever tricks in dressmaking that her pocketbook cannot possibly touch. The boy who is handy with his tools will not only be able to win friends through the help he can give, but may be able to earn needed cash.

Some young folks when they find they do not understand or feel at home in their new surroundinsgs will draw themselves further away by associating only with other missionary



children or spending a great deal of time reading. Fortunately this is not true of the majority. It is natural for missionaries' children to be drawn together and is as it should be because of the interests they have in common and which they feel the children at home do not understand. But it will have a parrowing effect if they do not after a time cultivate the friendship of other children. Missionaries' children enter school at home with a much broader interest and personal experience that the children there have had. It is therefore natural that there should be a about anything but themselves." If before children leave home the parents and teachers would help them to seek for the virtues they will find in those with whom they associate and forget criticism it will help them to overcome the feeling of separation which the missionaries' child has when first at school. If the children can only be unrelenting and severe with themselves in striving to reach the mark of perfect manhood and womanhood they will learn to be tolerant, generous and very gentle in their regard for the faults of others.

It is indeed a sacrifice for the parents on the mission field to have to send children so far away to school while as young as 14 or 15, but I believe it is for their good. I am often reminded of one dear mother who said, "They will not go far from the right path; the prayers of their parents and their early christian training will hold them." And I have never known it to fail. We can't possibly give a rule for every problem, but we can instil in their minds the great principles of life which will guide them. We can give them high ideals and worthy ambitions and help them to put God first of all in their lives, not only in an ethical way but in their practical, everyday living. Even before leaving home, I would suggest giving them as much chance to make choices as possible. Make opportunities for them to really think questions through for themselves,

it will not only be easier for them to decide questions later on, but in the training they will have had their parents' guiding counsel as to the principles they are to choose.

Missionary children have many advantages. to be sure, but I will only mention two. They have initiative, -some times a great deal and often we hear that it is the missionary youngsters who are the leaders in school pranks. Why should they not have this initiative? They come by it rightly and what it needs is sympathetic and wise guiding. In the early days when God called the parents of these young tendency to draw comparisions or criticisms on folks to go forth to unknown countries, it took either side. I have heard our girls make the real courage and a certain spirit of adventure remark of girls they met, "But they don't talk to answer that call, and "their children are blessed with a double dose", as one once remarked. It is this same initiative with the other quality, self reliance, which makes so many of them leaders. The matron of a dormitory in which there were a number of missionary girls once said, "They never seem to need advice or have problems that bother them." It was the good lady's shortsightedness rather than that the girls lacked very real problems. What would the son and daughter ever do without the dear friends and relatives in America who by their sympathy and kindness make it easier for them to bear the separation from their parents. Yet they often feel these friends though very sympathetic cannot help them in many of their problems because they do not have the whole point of view i, e, of our parents being so far away and how they might consider the question, finances that may be involved, certain standards that must be kept in mind and so on. So it is indeed important to develop judgment with which the child can decide many of his problems for himself. The children in the homeland have an opportunity to develop along this line earlier than the children on the mission field because of their associations with many other children, and their upportunity to spend their time and money in different ways such as the children here do not have.



Let us give our children out here all the opportunity we can to develop socially, to be at ease in social gatherings, to develop conversational abilities, to be cheerful and see the humorous side of difficulties, to be gracious, not because we want them to be ahead of the children at home but because there is so much more expected of the missionary child when he goes home. I can truly wish for each child that its father and mother may be able to plan their furloughs so that they can be at home and if possible keeping house during the first year in the home, country. Then there will be the opportunity to meet schoolmates, and get used to new surroundings and new ways of doing things, and always there will be home and parents to come back to and an opportunity to talk over and get straightened out the problems that are disturbing. The boy or girl will be much better equipped to paddle his or her own canoe the next year.

#### Second Article.

#### BY A SON

It is easier to write specifically of one's own experiences than to generalize about a class. Being raised in the Orient the path of least resistance is tempting—nay, convincing.

He was big, to be accurate, lean and lanky, could take care of bables better than an amah, felt quite at ease in the presence of adults, but simply did not know what to do when thrown in the company of boys of his own age. Girls were an unknown quantity. It was not a question of not knowing how to act around girls, he had never had a real tryont.

He was brought up in a moderately strict home, had been taught to be seen and not heard, was thoroughly embued with high ideals, and had been well drilled in the choice art of discrimination. This latter was what ultimately saved the day in the earlier readjusting process.

Shortly before his sixteenth birthday he landed in the States and immediately found himself among a host of very interesting and interested feminine cousins. Blood still Surges

to his face in retrospection of those days. How could be know that walking down the sides walk had to be done with discrimination, that there was an "inside" and an "outside"? There were only roads in Korea. How could he know that even a slight "bag" in the knees of his recently acquired trousers was considered as an unpardonable sin? How could be know the importance attached to preceding a young lady out of a street car or an automobile, and the utter boorishness of not gently touching her elbow as she descended. He had been taught that the important thing in life is considerateness, unselfishness, humility and all things that go to make up character. He had not been told, or at least told with enough emphasis to make an impression, that an overwhelming majority of the world's population, though quite willing to concede the importance of character, yet make "living up to conventions" their primary mode of rating their fellow men. The failure to comprehend this caused him some of the severest experiences that he has ever been called on to meet, and this attitude of early years still has a lingering hold.

He was soon put into a large eastern academy. The average boy in the school, though not from homes of great culture, yet possessed certain rugged qualities of character, probably more so than in the average school. Our friend went there with great anticipation and eager hope of becoming a real American. But he was immediately confronted with unexpected problems. In the first place they expected him to be different! "What light hair you have!" "What good English you speak!" "Why! You don't have slant eyes at all." They were so obsessed with the idea that one raised on the foreign field must be different and peculiar that even disillusionment in some of these more apparent things did not overcome the difficulties.

The trouble was that there was some truth in the accusation. The truth presented another problem. It lay in the fact that he talked with different vocabulary from the American



boy. He talked about nations and their problems and how to lead and help people, all the questions that mature men indulge in. What did he care about the latest divorce scandal—Babe Ruth's last home run or the hundred an one subjects, some innocent, some good, but all dear to the heart of the American boy?

Again, here was a boy who seemed like a real decent chap. He was interested in religious things, and seemed interested in our friend and the work of his missionary parents. Unexpectedly there is provoked from this newly-found friend's mouth the expletive, "DARN". Sin of all sins! How could be combine that with real religious sincerity? "Darn" in our friend's mind was just one shade less than profanity, and his instinct was to immediately withdraw from such environment. So it was with nearly all the boys; they had many admirable qualities, but almost without exception some counter quality that made them undesirable as associates in his eyes. In a protected environment he had been trained to a high plain of living, but because of the lack of earlier associates had become supersensitive to bis surroundings.

Unfortunately for the hero of this tale, he had fellow-sufferers in thesame school. None of the above-mentioned obstacles was insurmountable; but just as the repeated touch on the horn of the snail will force him to retire within his protecting wall, so also these various circumstances drove him to the exclusive companionship of other mission children. The result was that at the end of his three year's course in that school, he might

just as well not have come as far as the life of the school was concerned. He was merely a name on the roll-books; he had contributed nothing to the school and in return had received very little.

The purpose of this article in sketchily presenting the problem is thus completed. The story however is not but can very briefly be told. That summer the boy's aunt wrote to his father that inasmuch as he showed no signs of leadership or initiative, that a college education would be wasted and he had better be taken out of school and put to work. The father knew his son better than did his aunt. He wisely sent the letter to the boy and the son had enough insight to see his mistakes.

He entered college determined to cut loose from all former associations. He determined not to leave America until he knew the American boy and could stand shoulder to shoulder with him on any question. By the end of his college course he had so far justified his father's faith in him that his record as a leader in all branches of school activities compared favorably with any in his class.

The writer is keenly conscious that personality, and the isolation of early childhood entered into the making of many of his problems more difficult. He believes that they are ones, however, that every child going to the States from a foreign land has to face in a greater or less degree, and that a realization of them by the parents will materially assist in preparing the children for the great event. In this hope has this very personal reminiscence been attempted.





### An Upper Room Service.

JESSIE B. MARKER.

December eighteen to twenty-one, ninetees hundred and twenty-two, marks a special period in the experience of the preachers and Bible women of the Secul District of the Methodist Episcopal Church, at which time they were meeting in retreat in the Pierson Memorial Bible School Building. There was one preacher among them whose favorite hymn, sung so many times during the meeting, was "Hover o'er me Holy Spirit" and from the opening of the meeting until its close there was a hovering o'er, a consciousness of an unseen presence surcharging the atmosphere in that room. Because of this, heads were bowed during much of the time the preachers were expounding the Scripture. each apparently oblivious of the presence of others, intent upon presenting himself before the throne that he might get a vision of the needs of his own heart.

There had been a spirit of expectancy on the part of some concerning this gathering and in order that their minds might not be disturbed about material things, their sleeping rooms, and those used for the general meeting and rooms for private prayer during the rest periods, were kept well heated, and nourishing food was either provided or furnished them at a very moderate price. addition to this before this meeting opened there had been a prayer preparation in the hearts of some people that insured the leadership of one who never disappoints those who seek Him with their whole hearts. called it the upper room and like the disciples at Jerusalem they waited in this quiet place willing to be obedient to the promptings of the Holy Spirit, to lose all their own desires in finding the answer to the question, "What dost theu require of me?"

The meetings were conducted by Dr. Noble, the district superintendent, and by six of the preachers from the district, each having an hour period, ten minutes of which was devoted to preaching and the remainder of the time to prayer. It was very noticeable that there was no opposition in the room. One man did confess that he did not feel the need of the meeting as far as he was concerned and one Bible woman stayed away the first day because she did not want to come, but as soon as they got into the atmosphere of that room, they yielded their hearts, confessing their sin at grieving Him.

The preachers were able to present the Scripture with power because before they began they confessed their own sins and weaknesses. The lesson for the four days taken from the respective books or chapters of Matt. 5-12, John's Gospel, Acts, Rom. 8th chap., Gala. and I. John were quick and powerfull, sharper than any two-edged sword piercing even to the dividing asunder of the soul and spirit and of the joints and marrow and were a discerner of the thoughts and intents of the hearts of those present. As they dwelt on the theme, heart broken for the sins of the world, a Savior suffering on the cross for me, a vision obtained of that cross by one who next to the Lord himself literally died that he might present the message of the cross to sin-stricken men; they got a vision of their own hearts and a hunger for the souls of men, crying out in confession and contrition for their failures, and begging him that he would pour out a blessing on that room that would overflow not only to each individual preacher's church but to the poorest and weakest little group on the whole district.

In the measure in which it was revealed to them they made confession either in prayer or testimony of the things in their lives that stood in the way of the larger service they were seeking.

One of them who was among the six preachers who presented the daily messages,



told how on the first day he felt quite selfsufficient when he had been asked to preach. but as we saw him lose that sufficiency under the influence of the Spirit while praying and crying before God, confessing to his standing in the pulpit to preach and pray in his own strength, and to the bitterness in his heart towards the district superintendent because he was sent to a little church when he came out of prison, as he yielded himself we saw him wonderfully broken in spirit and his voice in prayer which had been very loud at first, was mellowed and softened until you would not recognize him. When a dear brother who sat in front of him and who was rejocing over the victory in this life for which he had been praying-when he got up and took the hand of this brother and said, "Forgive me, I did not like you because you were proud. I love you now," and when he said another time, "Forgive me I did not love you because you were stubborn," without one word of resentment he forgave him, rejcicing and giving glory to God. When the Bible woman from his church got up and and said that she was so angry when he was appointed to her church that she did all in her power to get another position, and that she had said many unkind things about him, he said. "Let us pray" and thanked the Lord on his knees for all the blessings that had come to both him and her, praying that they might both he enabled to do a great work in their church for the Master and to find new workers in that church where there were so few willing to serve him. The victory in this one life alone seemed to have paid for the meeting.

A willingness to go all the way with Him was manifested in the hearts of two or three who were sent at Conference to very hard places. One man said the people in his churches were so weak and ignorant there were no workers at all and on the whole he was so heartily discouraged that he had no joy in his soul. He went around the house looking so gloomy that his wife put him to shame by telling him that he should not

act that way, but should make the best of the situation. He said that he had gotten a vision in this meeting that was taking him back to those people determined to lead them to the Mester and to find joy in his service among them. The Bible woman from that same place confessed that she had decided to stay in that hard place only till April and that perhaps she was going do something else after that. She had so nearly lost all her religion because she was not eligible to becoming a local preacher that she almost gave up altogether, but He had taken hold of her and had made her see her sinful heart and she was going back to work for Him in the place from which she had wanted to run away.

The question of salary was brought up more than once in this meeting. One preacher told of the promise of a larger salary from last conference time, and then a second time of less than the first promise but still an increase but said up to this present time he was receiving the same. He said with tears in his eyes that it was bard for they could not make ends meet but that he was willing to commit it all to God.

A Bible woman told how on account of poor health she had been obliged to give up her work and go to sewing to make a living. She got better after a few years and continued at sewing because she could make more money at it. But all the time she felt the call to go back to the work of the church again. She finally went back somewhat against her will but no place suited her. She went from this place to that where her friends directed her but she was constantly kicking spainst the pricks. Finally she reached the Seoul district in her wanderings and if you could have heard all the objections she raised to the place where she was sent you would not have thought it strange that she had a good many things to tell. She poured it all out crying as she talked convincing those who knew her that she meant it when she said that she would go and work for that small salary and that she would commit all her worries Him.



There was one old saint of God in the meeting who seemed to be equal to every emergency that arose. He was a self-appointed leader but is such a holy man that none could object If at any time there was undue excitement he would start up a hymn, if any brother was having an especially hard time telling of his failure, he would say, "We are all like that brother" or he would pray the Lord to strengthen and comfort them as they talked, and if anyone had realized his sins and told them something that he thought was much to the point, he would say, "Thank the Lord for that victory." It never seemed to disturb the brethren to have him take this part in the meeting for they knew his life. But he told them how very nearly be came to losing out when he was asked just after he came out of prison to go to a little place far out in the country. He did not want to go for many reasons and he hastened and got ready just as fast as he could, putting his old mother in a rikiska and sending her off, and getting all his household effects on the way as quickly as possible, lest he should not obey the Spirit.

He said when he reached his appointment and everything was so much better than he had anticipated and the air in the country was so good for him in his weakened condition, that he thanked God he was there. Then he delivered his mind on the subject of any preacher daring to protest against the appointment of the conference saying to them "If we are not willing to go where we are sent we are not worthy to be used of Him."

There was a diversity of testimonies, and not one in the room whose heart was not warmed, and scarcely any who did not seem to make a full confession.

The most beautiful thing in the whole meeting was to see the working out of that verse upon which one preacher dwelt so much, Gal. 5:22. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

This is way they talked about love. They had an overwhelming conviction that they had not loved their own families enough, their wives, their brothers and sisters their unchristian relatives. They had not loved the souls of men enough. It had not been the burden to them that it should have been about the hundreds and thousands and millions out in the throes of sin; and if you could have been in that one afternoon meeting and heard them crying on their faces before God, and listened to one of the leading preschers as he said with breaking heart that he had failed because he had not loved like Jesus did, you would have known that a wonderful work was being done in their midst.

There was born a broader sympathy for one another as a result of this meeting. One brother who had been sent from a large church to small churches, whose salary was much decreased, who has a family of six and three boys in school told of how hard it had been for him. They knew of the struggle he had before he went but did not know later on and they all cried as they listened to his story. One of them said "Let us pray" and as he poured out his soul telling how he had not even thought of this brother since conference, he had not prayed for him once, he asked God to make him more sympathetic toward those in less favorable curcumstances than he. As one and another told of the things they individually had to meet, there grew up among them a great bond of sympathy which we believe will be permanent.

The last afternoon when one of preachers was asked instead of preaching to give his testimony he said "Let up pray." Such a prayer as he made as he stood before us, and while he was still crying, he began speaking by saying, "I have been so selfish. I have not been willing to give up the workers in my church to help any of the weaker churches. From now on I am willing for them to go anywhere to help and I will also go and do any thing I can to help those who need me."

He said that from now on there were certain things that he could not forget.



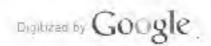
told how on the first day be felt quite selfsufficient when he had been saked to preach, but as we saw him lose that sufficiency under the influence of the Spirit while praying and crying before God, confessing to his standing in the pulpit to preach and pray in his own strength, and to the bitterness in his heart towards the district superintendent because he was sent to a little church when he came out of prison, as he yielded himself we saw him wonderfully broken in spirit and his voice in prayer which had been very loud at first, was mellowed and softened until you would not recognize him. When a dear brother who sat in front of him and who was rejocing over the victory in this life for which he had been praying-when he got up and took the hand of this brother and said, "Forgive me, I did not like you because you were proud. I love you now." and when he said another time, "Forgive me I did not love you because you were stubborn," without one word of resentment he forgave him, rejoicing and giving glory to God. When the Bible woman from his church got up and and said that she was so angry when he was appointed to her church that she did all in her power to get another position, and that she had said many unkind things about him, be said. "Let us pray" and thanked the Lord on his knees for all the blessings that had come to both him and her, praying that they might both he enabled to do a great work in their church for the Master and to find new workers in that church where there were so few willing to serve him. The victory in this one life alone seemed to have paid for the meeting.

A willingness to go all the way with Him was manifested in the hearts of two or three who were sent at Conference to very hard places. One man said the people in his churches were so weak and ignorant there were no workers at all and on the whole he was so heartily discouraged that he had no joy in his soul. He went around the house looking so gloomy that his wife put him to shame by telling him that he should not

act that way, but should make the best of the situation. He said that he had gotten a vision in this meeting that was taking him back to those people determined to lead them to the Master and to find joy in his service among them. The Bible woman from that same place confessed that she had decided to stay in that hard place only till April and that perhaps she was going do something else after that. She had so nearly lost all her religion because she was not eligible to becoming a local preacher that she almost gave up altogether, but He had taken hold of her and had made her see her sinful heart and she was going back to work for Him in the place from which she had wanted to run away.

The question of salary was brought up more than once in this meeting. One preacher fold of the promise of a larger salary from last conference time, and then a second time of less than the first promise but still an increase but said up to this present time he was receiving the same. He said with tears in his eyes that it was hard for they could not make ends meet but that he was willing to commit it all to God.

A Bible woman told how on account of poor health she had been obliged to give up her work and go to sewing to make a living. She got better after a few years and continued at sewing because she could make more money at it. But all the time she felt the call to go back to the work of the church again. She finally went back somewhat against her will but no place suited her. She went from this place to that where her friends directed her but she was constantly kicking against the pricks. Finally she reached the Seoul district in her wanderings and if you could have heard all the objections she raised to the place where she was sent you would not have thought it strange that she had a good many things to tell. She poured it all out crying as she talked convincing those who knew her that she meant it when she said that she would go and work for that small salary and that she would commit all her worries Him.



There was one old saint of God in the meeting who seemed to be equal to every emergency that arose. He was a self-appointed leader but is such a holy man that none could object to him. If at any time there was undue excitement he would start up a hymn, if any brother was having an especially hard time telling of his failure, he would say, "We are all like that brother" or he would pray the Lord to strengthen and comfort them as they talked, and if anyone had realized his sins and told them something that he thought was much to the point, he would say, "Thank the Lord for that victory." It never seemed to disturb the brethren to have him take this part in the meeting for they knew his life. But he told them how very nearly he came to losing out when he was asked just after he came out of prison to go to a little place far out in the country. He did not want to go for many reasons and he hastened and got ready just as fast as he could, putting his old mother in a rikiska and sending her off, and getting all his household effects on the way as quickly as possible, lest he should not obey the Spirit.

He said when he reached his appointment and everything was so much better than he had anticipated and the air in the country was so good for him in his weakened condition, that he thanked God he was there. Then he delivered his mind on the subject of any preacher daring to protest against the appointment of the conference saying to them "If we are not willing to go where we are sent we are not worthy to be used of him."

There was a diversity of testimonies, and not one in the room whose heart was not warmed, and scarcely any who did not seem to make a full confession.

The most beautiful thing in the whole meeting was to see the working out of that verse upon which one preacher dwelt so u. [3].

5:22. "But the fruit of the spirit is pence, longenfiering, gentleness, faith, meckness, temperance."

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not loved their own families enough, their wives, their brothers and sisters, their unchristian relatives. They had not loved the souls of men enough. It had not been the burden to them that it should have been about the hundreds and thousands and millions out in the throes of sin; and if you could have been in that one afternoon meeting and heard them crying on their faces before God, and listened to one of the leading preachers as he said with breaking heart that he had failed because he had not loved like Jesus did, you would have known that a wonderful work was being done in their midst.

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- us and use us.
  - (2) We are the cause of his cross.
- (3) We must all appear before the judgment seat to receive the things done in the body whether they be good or bad.
- (4) We may know that our labor is not in vain in the Lord.

This was truly a wonderful meeting. It was

(1) We are weak but he can take hold of surely most fitting that these who had been drawn so close to him should desire to perfect the offering they were making to him by commemorating the Lord's Supper. There was in the hearts of those in that room, obedience, sympathy, love, fellowship and a wonderful measure of the peace of God that passeth all understanding.

# A Korean Missionary sees China.

LOIS HAWKS SWINEHART.

#### Part I.

established, but after three years new patterns were needed sorely. A friend of the Northern Presbyterian Mission wrote me that she had some very superior ones, but that I should have to come to Yihsien to learn how to make them, and to study threads, etc. I determined to make this long trip but I did not tell the Captain so for a number of reasons.

It began in this way. The Captain had been Peking for a long period of rest, and I went with him. Seven days we spent in that marvelous old city, four of them for me, were taken up in a hospital experience in the Rockefeller Hospital, an institution that is one of the wonders of the world. ing I faced the Captain. "The time has come," I said to him, "to talk of many things." I know you will storm, but I have decided that I am going down to mid-China." Tiny quakes thrilled down my spine and uncomfortable misgiving settled in my knees, as I realized that I should have to explain to my huge husband that Yihsien was miles and miles south of where it had seemed to be on the map that I had consulted before leaving Korea. It had looked to be somewhere in Shantung, about three inches south of Tientsin, but maps are deceifful things, and after having spent twenty four hours going from Mukden, Manchuria, to

The lace industry in Korea had been well Peking, I had begun to realize something of the vast distances of the Celestial Empire.

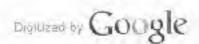
> He glared at the time-table, then looked severely at me through his celluloid rims. "Do you know that Yihsien is as far from Peking in time as New York is from Chicago? I can't go with you, and you are not going alone down into mid-China. That country is overrun with bandits, and I'm not taking any chances."

The argument was all onesided, and I turned ordered by the mission physicians to go to and sat down upon a seat in that waiting-room of Cook's Tourist Bureau to gather my scattered wits. I was perfectly certain that I was going to Yihsien, but the way looked a bit obscure at that moment. Suddenly I thought of a new tack.

> "There was a perfectly charming woman in the hospital—a member of our mission in Hauchowfu, and she is going home to-morrow morning, leaving from Tientsin where she is now staying. Yihsien is only a few hours from Hsuchowfu, and I can join her in Tientein, go home with her, and she can teach me to pronounce Yihsien on the way down, then I am sure with the aid of a time-table I can find my way to Yihsien."

> The hudge one growled as bit, and turned to consult with the fair haired Cook's agent. After minutes of suspense, the ulitmatum was delivered.

You may make this wild trip upon these



conditions only. You are to join that friend in Tientsin, and go with her to Hauchowfu. Then upon your return some man from that station must put you upon the train for Lencheng, and from there you will be personally conducted to Tsauchaoung, where you change cars for Yihsien. I shall wire explicit instructions to your friend in this place, for it is no joke that you are going directly into the bandit country. You will be more than help-less without a word of the language."

The strain was lifted, I wanted to hug the Captain and the nice fair haired agent on the spot. This trip would mean new and better lace patterns for my poor women and my school girls, and oh joy, it might mean a three-fold extension of the lace industry in Korea.

Bandits had no terrors for me that morning. Very firmly I was told to stay in that sleeping car compartment until Tientsin was reached, and then I was to be taken in charge by the Chinese speaking missionary. I promised anything, and waved a happy goodbye to the only man on that railway platform in Peking, and vowed I'd stay by the schedule, and he agreed to meet me in Tientsin exactly one week from that day.

That T. & P. (Tientsin & Pukow) railway compariment car contained besides myself and suit case, one Chinese grandmother, her daughter-in-law, three daughters, and several of their children. Bags, boxes, and straw baskets were packed between, around, under and over us, to prevent friction, and serve as a barricade, in case of a flying wedge by bandits. It was much like traveling parcels post!

Thus comfortably stowed away we jogged along until Tientsin was reached. At this station no American woman boarded the train, because there was no American woman there.

I was headed for east central China alone, and without the language. Sight seeing was impracticable because of the wedged in baggage, and we were packed in so tight that I could not get out to go to the dining car, and probably should have starved to death if the

kind hearted Chinese women had not handed me out bon bons in the shape of candied and varnished crab-apples, dried persimmons, and withered dates.

Night settled down and a slant eyed Chinese porter unpacked us one at a time, and made up the berths, then stuffed us in among the bags and boxes and baskets once more. All of this was accomplished with a tremendous amount of useless conversation, jangling, and wasted language. I couldn't speak a word, and couldn't understand a word of what they were saying. That dear, little old Chinese grandmother curled up in her berth, clothes, cap and all on, and went to sleep. The others smoked cigarettes until the lights went out, then subsided for the night.

That precious schedule and my punched ticket were all I had to guide me upon that pathless sea, and I hugged them to me tight. I wanted to cry, for I was lonesome and cold, and miserable; and could not understand why that lovely American missionary had missed the train. The long night dragged. stations were not far apart, but the queer noises, and cries, and the wails of children and beggars struck coldly into my heart. But I knew I was going to learn how to make better lace, and further-the invisible Friend was with me, and that was quite enough. Toward morning I fell asleep, and was startled to hear my name called from the vestibule. I sprang up, and there was a great good missionary in the doorway, reaching for my suit case, and giving me a hearty welcome to Hauchowlu. It was Dr. McFadyn. And the angel Gabriel will never look any better to me than he did that chill morning in that strange Chinese sleeper.

I was a bit dazed, and my hat was at an unlashionable angle when I was rushed to the platform to meet in the gray dawn two magnificently good looking American men, traveling from Nanking to a meeting of Presbytery held in some unpronounceable heathen city of that district. It was humiliating, but



would have been.

As the train pulled out I fancied I could hear the sigh of relief that filled that compartment, as my fellow travelers bulged over into the space I had been squeezed into.

It took sometime for me to resume my natural shape. A elastic anatomy is an asset in the Orient.

Dr. McFadyn had ordered rickshaws, and without waiting for any formalities we started for the mission compound. The age old streets of Hsuchowfu were paved with huge blocks of stone along in the middle ages, and no one has given them any attention since. Millions of sandaled feet, thousands of wheelbarrows, carts, donkeys, ponies, bulls and rickshaws have plodded over the rough uneven edges, until they are worn to the shape of a river bed, and are infinitely harder to travel over than a log yard, or a corduroy road.

Hsuchowfu is one of the oldest cities o China, and that is about all it has to advertise. As we bumped along over the cobblestones, the deposed Emperor, and led his forces him. against the republic. Much of the Chinese language im't pronounced as it is spelled.

Human life was astir in those early hours. Water carriers with balanced oil tins at the end of long poles were pushing a way among donkey drivers, cabbage and lettuce peddlars. and cloth merchants. With a bump and a flourish we drew up to the gate of the mission compound. The rickshaw coolies set up a yell, and the great gate in the stone wall flew open. Ah, a bit of America met our eyes. To the right was a home, frankly modeled after those we were familiar with in God's country.

not as discomfitting, perhaps, as a bandit raid Mrs. McFadyn and the little American McFadyns gave me a hearty welcome, and I entered that home with a "Thank God for the men and women who put this haven here in the midst of this foreign bedlam." Nothing ever tasted so good as the breakfast that morning. The coffee was ambrosia, and the biscuits light as down.

> After a week in China, visiting temples, palaces, shops-freading malodorous alleyways, jostling among coolies, merchants, fishermen, and dodging the high power cars of the nobility, it was like treading the streets of the New Jerusalem to walk among the schools and chapels, hospitals and homes of that quiet, orderly compound, set in the midst of the activities of that foul city.

> Sixty Chinese girls in trousers and padded coats were being drilled in calesthenics as we entered the orderly grounds. They were a robust, healthy set, but naturally this Korean missionary said deep down in her heart, "Our girls of Korea are very much prettier, and the national costume far more graceful."

The old stone buildings of the school are bruising our elbows black, we passed a high inadequate to the purposes of the school, and wall bristling at the top with broken glass set I longed for the power to picture the needs of in cament. "That's the stronghold of Chang that school and the consecrated American Hauen-his castle" shouted Dr. McFadyn from girl who is giving her life to this work, in his rickshow. He pronounced this name ex- words that would burn into the heart of some actly like "John Schwin," and it was some- man at home who is studying the advantages time before I learned that this was the name of a higher priced automobile he is planning of a famous bandit chief, who took the side of to buy with money God Almighty entrusted to

> The wind from the vast plains of North China were blowing a gale that day, and germladen dirt swirled in clouds and eddies through the streets and alleyways of the city, depositing a gray layer of sand upon everything in Tables, chairs and beds were covered with it, and the grit of it touched our teeth.

> I turned to that pretty American girl at my Her eyes were shining as she reviewed her Chinese school with pride.

> "Dear, your hair was a lovely mop in America, wavey and shiny. It is not so in this dry wind-blown sandy land. The cost of



this work has been much to you in many ways." She gave me a smile, and pointed to her girls; "They are worth any price. If old China throws dust at me, and straightens the waves in my hair, I laugh in her face and throw back at her my regiment of fine christian girls, my pride, my glory."

"How do you keep warm in winter?" I saked, hardly able to keep back the tears. I had been looking at the pitifully inadequate means of heating the rooms of the old building.

"Oh I don't. I just put on two sweaters, and fold my arms tight about me and run around to keep up the circulation." There are martyrs and martyrs in the service of Christ yet," I said.

After her long hours in the school-room this hard pressed girl principal must take her recreation hours for industrial work. A dozen girls with-cross stitch patterns in all stages of incompleteness helplessly crowded about her. With the love and patience of a winged angel she spent that precious hour in showing them where to place the colors, and in explaining for the twentieth time that peacocks do not look well upon luncheon sets, upside down. That school needs an assistant principal to back up that brave girl.

## Taiku City.

been a city on the present site of Taiku it was not until 1800 that the name Taiku was given. The name was written in Chinese as 大丘, a free translation of which might be "the great Confucius," for the second character is one of the names of Confucius. But this name was given when Buddhism was in its supremacy. About 270 years ago the Confucians came into power and objected to the name. Just as the Jews of old would never profane the name Jehovah by allowing it to pass their lips so the Confucianists were forbidden the use of this sacred name. Therefore at this time the Chinese character was changed to its present form 邱. It is still the 언气子不 but it has lost all reference to Confucius.

Taiku occupies the center of a plain that forms the juncture of four great valleys. In times gone by Kyung Ju, sixty miles to the east, was the capital of the Scylla kingdom and Kim Chun, forty miles to the north was the grain market, but for centuries Taiku has been the military center of southern Korea. In more recent times, since it was made the provincial capital, Taiku has become of political as well as military importance and at the present time commercial interests are gathering in Taiku to such an extent that it has become

Although for centuries before there had the shipping point for all this southwestern an acity on the present site of Taiku it was territory.

Taiku is a thriving town of sixty thousand inhabitants, fifteen thousand of whom are Japanese. There are four hundred and thirty Chinese and fifty Occidentals. The city boasts of nine thousand merchants, while over seven thousand are reported as agriculturalists, twenty-six hundred as officials, eighteen hundred as occupied in industrial enterprises and forty-four hundred are in business of miscellaneous character.

There are eleven government schools in Taiku, six for Japanese and five for Koreans. The schools for Japanese include one middle school for boys, one middle school for girls and four common schools. Of the schools for Koreans, one is a higher common school for boys, one an agricultural school for boys, and three are common schools. Besides these there are a large number of private schools for Koreans, which include our two mission academies, one for boys and one for girls, two lower schools run by the city churches and the lower school conducted by the French Catholics. There are four large #\$, or unrecognized schools, three for boys and one for girls. There are seventeen kindergartens only two of which are conducted according to



There are twenty-nine hundred Japanese and sixty-five hundred Korean school children. Practically all the Japanese and a little less than half of the Korean children of school age lated as follows:

modern kindergarien methods, the others are in school. There is a city library with being merely places where little children get a four thousand volumes reported but these are start in their letters after the old Korean plan, largely filed papers and magazines, and the few books are of so little practical value that the library is of little use to the general public.

A religious census of Taiku may be tabu-

			Place of worship	Pastors, Priests	Adherante	Total
1.	Buddhists	Jap.	7	7	4100	
		Kor.	2	6	5100	9200
2.	Christians	Jap.	3	3	140	
		Kor.	6	9	2900	3040
8.	Shintoista	Jap.	4	10	1800	
		Kor.	1		250	2050
5.	Catholics	Kor.	1	3	2000	2000
Б,	Chundokyo	Kor.	1	1	300	300
6.	Pochunkyo	Kor.				
	(Humjikeedo)	Kor.	1	2	40	40

There are three sacred Confucian meeting man establishments. The government-congenerally, and spirit worship is resorted to more or less by the ignorant though there is no organized effort to promulgate it,

Taiku has an especially fine water supply. A little stream back in the hills supplies the water which is directed through a modern filter system, giving pure drinking water in sufficient quantities for all. The plan for a sewerage system has been carried out only in part. The postal service and the telephone and telegraph service are up-to-date and quite efficient. The railway service is the best in the Orient. The penitentiary is one of the largest in the country and is well conducted. Electricity is supplied at twelve and a half cents gold a kilowatt, and taxi service is available though as yet not very popular. There are no European style hotels but Japanese hotels and Chinese restaurants are numerous.

There are but few large factories, -most of

places, and I am told that all upper and middle trolled tobacco factory is the largest plant in class people consider themselves Confucian- town and the second largest tobacco factory ists. Confucianism is not considered a re- in Korea. The new modern style buildings, ligion even by those who are its most ardent where two thousand workers will be employed followers. Ancestor worship is observed quite are just being completed. The silk spinning mills number three and employ over a thousand young girls bonded to them for a term of years. The match factory and the glass factory are also worthy of mention. There is a large foundry for making Korean cocking kettles and a whole district of the city is given over to the casting and turning of brass wear. In the summer time all of Korean Taiku turns its hand to the making of fans.

Taiku is famous for five things: 1. The Taiku Medicine Market. This is not continuous but takes place twice a year, late in the fall and late in the spring. At these times people come from all over Korea and many Japanese come to buy for the trade in Japan. German agents also come every year and buy large quantities of these Oriental herbs to ship to Germany. 2. Taiku Fans are widely used throughout Kores and Japan. They are called "Taiku" fans and large quantities of various the manufacturing being done in small one— styles are made. S. Taika Apples are famous



in the best markets of the Orient. They are no doubt been responsible for the great maamong the Koreans themselves, is not known elsewhere because nothing much in the line of curios is made. 5. Last of all tourists are always interested to know that Taiku has the largest Public Market in Kores, to which every five days the farmers come to trade their products for things they need.

You may still find much of old Kores in many corners of Taiku,-in the market, in the little back crooked streets, and under the vast areas of brown thatched roofs, many things are just as they were twenty or thirty years ago. Nevertheless every department of life is permeated by the spirit of change from the old laxidasical life to the bustle and stir of modern business activity. The young men are all alert. absorbing everything that comes their way. Socialism, materialism, as well as christianity are all pouring in upon them under the name of western civilization. flood of western ideas brought in by Japanese lems that modern life presents to them. literature and by the Japanese themselves has

a big red variety that bring the fanciest prices terial change. Perhaps christian missions everywhere. 4. Taiku Brass Wear famous may rightly be said to have helped a little in awakening a thirst for knowledge in the hearts and minds of the people. The greatest need is for an awakening to things moral and spiritual and christian missions have been practically alone in their efforts to this and, With the tri-fold demand for cleanliness of body, mind and spirit, there has been established a christian community of over three thousand. Aside from the young men of the church, inquiry reveals that the young men of the city deny any religious falth and have, as their principal pastime, wine and women. What impact this christian community may have on the city as the process of change goes on, it is hard to estimate, and we can only pray that, as the whirlwinds of "isms" rage about the heads of our young men, in the midst of the clamour, they may hear the still small voice in their heart of hearts and find in The the Lord Jesus the solution for the many prob-

## The Conference on American Schools in the Orient.

D. L. SOLTAU.

A Conference of principals of American schools in the Orient was held at the Shanghai American school on December 27-29 of last year. Ten of the American schools in China and Japan were represented by the following:

Rev. and Mrs. G. H. Tench from the Canadian Academy, Kobe.

Mr. and Mrs. D. L. Soltan from the Pyengyang Foreign School, Pyengyang (also representing the Seoul Foreign School).

Mr. M. S. Tuttle, from the Peking American School.

Mrs. L. W. Menzi from the North China Boarding School, Tungchow.

Miss Mary Beard from the North China Boarding School, Tungehow.

Miss Mary Smith from the Tientsin American School.

Mr. R. J. Evans from the Tientsin American School Mabel M. Culter from the Miss Nanking Foreign School.

Mr. P. L. Gillett from the Nanking Foreign School.

Mr. A. H. Stope from the Kuling School.

Miss Dearborn from the Private Day and Boarding School, Sanghai.

Mr. and Mrs. W. W. Bartlett from the Shanghai American School.

Various members of the staff of the Shanghai American School also attended the sessions.

The Conference was saddened by the untime. ly death of Dr. Walter E. Hoffsommer,



Tokyo, who was asphyxiated in his room at Peking, while on his way to the conference. Dr. Hoffsommer was the leading educationalist of foreign children in the Orient, and the man to whom all had been looking for counsel and guidance. His experience and advice was keenly missed, as he had been for many years in Japan and was intimately acquainted with the problems of educating American children there.

A resolution was adopted by the conference highly appreciative of the noble christian obstractor and sacrificial life work of Dr. Hoffsommer and expressing loving sympathy with Mrs. Hoffsommer and her children, with the Directors and Faculty of the American School in Japan and with the American Community in Tokyo.

Mr. A. H. Stone was elected Chairman of the conference, and Mr. L. W. Menzi was elected Secretary. Different phases of school life and school problems as they occur in the Orient were discussed, and many helpful ideas and suggestions were received by those present. During the Conference the following topics were discussed:

Securing teachers from America-salaries and allowances, led by Mr. Bartlett.

School records—educational, physical, etc., led by Miss Culter.

Standardization of curricula, text-books. etc., led by Mr. Stone.

Changes in curriculum due to location in the Orient, led by Miss Beard and Miss Taylor.

Co-operative solicitation of funds in America. led by Mr. Menzi.

Dining-room and home problems, led by Mrs. Soltan.

School accounting and fees, led by Mr. Howes.

Purchasing of supplies, etc.

Problem of Eurasian children.

Musical instruction.

This was the first time that any general gathering of school representatives had been States."

Principal of the American School in Japan at attempted and it was interesting to note that in spite of the differing location, size of school and other factors, the problems of the schools in the main were the same, and the same general solution applied to all.

> On the afternoon of Thursday the 28th, the delegates visited the new plants of the Shanghai American School, now in process of erection, costing \$500,000. In the evening, they were entertained at dinner by Mr. and Mrs. Bartlett, Principal of the Shanghai American School, following which films showing the work of the Tokyo and Shanghai schools were exhibited. During the course of the conference, a demonstration was also made of the Binet intelligence tests, which are in use in some of the schools.

It was the unanimous opinion of the delegates that some form of permanent organization should be effected and a committee was therefore appointed to draw up plans. The report of this committee recommended that an association be formed to be known as "The Association of Schools for American Children in the Orient." Membership in this association to be open to all American schools in the Orient upon application and payment of dues. Schools having an enrollment of less than twenty five to be entitled to one delegate and those having an enrollment of twenty-five or more, being entitled to send two delegates to the meetings of the association. The proposed constitution is now being sent to the schools represented at the conference for ratification. As now drafted, it states that the purpose of the association is "to provide a means of uniting all schools for American children in the Orient upon a common educational program: to provide for the interchange of information and experience between schools; to standardize, in so far as possible, curricula and methods; to assist in bringing these schools to the highest practicable point of development; and to secure and maintain the active co-operation of Governmental and private educational interests in the United

It is proposed to accomplish these ends through certain committees Business, Curriculum and Finance.—The Business Committee, through the association's secretary, will open a clearing house for information, prospective teachers, vacancies in school staffs, etc. The Curriculum Committee will study the curricula of the various schools and in the light of the discussions at the conference will prepare a detailed curriculum which will be recommended to be adopted by all They will also prepare an outline to be furnished parents in isolated localities, so that they may be enabled to prepare their children to enter any of the schools in the association. The Finance Committee will make s study of the financial problems of each school and the general problem of securing financial aid from Mission Boards, the local communities and from public and private sources in the United States and the Orient. The Finance Committee has also been instructed to make a careful survey of all the American schools in the Orient, and to bring in recommendations at the next meeting of the association, or before that time if possible, as to ways and means by which the work of the schools may be co-ordinated and strengthened, a uniform financial policy adopted and useless competition eliminated.

It is the hope of those present at the conference that ultimately it may be possible to maintain at least one office in the United States, through which teachers may be secured for all the schools, and through which appeals for funds may be made to government and private interests. Preliminary steps looking toward the setting up of this office have already been taken, utilizing existing agencies in America. It was the unanimous sentiment of the delegates that the high christian tone and standing of the schools must be main, tained without impairment, and that anything tending in the slightest, to undermine that tone should not be tolerated

From the foregoing, it will be seen that the association will wield a large influence, even

though it will of peccasity be only an advisory body. It was realized by all, that financial aid from the government, or any private sources, could only be secured, to any large degree, if and when, the schools themselves are all united upon the program they wish to carry through; and that until a definite educational and financial policy was adopted by all, it would be extremely difficult for any schools but those in centers such as Shanghai, Peking and Tokyo, to realize their aim and to develop as they should.

The first meeting of the association is to be held in Peking at the time of the spring vacation in 1924. This will give all schools who desire to join an opportunity to be represented there and will provide sufficient time for the committees to do their work, some of which will take at least a year to accomplish.

The following state of officers was elected: President. - Mr. Julean Arnold, Commercial Attache, U. S. Embassy:

Vice-President.—Rev. G. H. Tench, Principal, Canadian Academy, Kobe.

Secretary-Treasurer, -- Mr. W. W. Bartlett Prin. Shanghai American School.

Business Committee.—Messers. Bartlett, Stone, Gillett,

Curriculum Committee. - Mr. Tutse, Chm. Miss Beard, Miss Moore, Miss Taylor Miss Culter, Mr. Soltau and Prin. Tokyo School.

Finance Committee.—Mr. Arnold, Chrtt., Mr. C. L. Boynton, Mr. Graybill, Mr. Soltau, Mr. E. W. Frazer.

For the schools in Kores, this association offers a definite link with the other schools in the Orient, a means by which all may unite their efforts towards higher school standards, uniform curricula, more equitable distribution of the cost of education, climination of competition and unnecessary overhead charges.

During the coming spring vacation a conference of representatives from all American schools in Korea is contemplated, at which time, some if not all of the points covered by the Shanghai conference will be taken up and an attempt will be made to solve our local problems.

#### Announcement.

Miss Christine 1, Tinling, representing the W. C. T. U. of U. S. A. has permission to give three months' time to Korea from May 1st. 1923. She has been three years in China and was in Korea for a brief period last year at which time her work was very must appreciated. She is very interesting speaker and was much appreciated by the Koreans.

Her methods are educative and her preference is to spend about two weeks in one center, speaking particularly before young people in schools, Rible institutes, theological seminaries, young peoples' societies, but also before church congregations and in Rible classes.

According to the action of the Federal Council her itinerary while in Kores, was to be arranged by the Social Service Committee.

The committee suggests the following plan. On the supposition that Miss Tinling comes from Peking, that she spend the first few days of May in Syenchun; then Kyungkul province from the second week in May, and Pyengyang from the second week in June; to go from there to Chairyung, via Haiju to Sorai for a period of rest during July, and to Wonsan in August, including a visit to Hambeung if desired; to Chulla Do in September, and to Kyungsang Do in October. In the southern provinces she could go to Chunju, and Taiku and Chinju or elsewhere if preferred.

It is requested that correspondence in regard to Miss Tinling's visit be addressed to Miss Hortense Tinaley, Sooul, who is secretary of the Social Service Committee. It is hoped that the different station centers will avail themselves of the opportunity to get the help of such an experienced worker in a world cause that needs to be agitated in Korea.

HARRY A. RHODES, Chm. Com. Social Service.

## Notes and Personals.

#### Births.

To Rev. and Mrs. J. L. Gerdine of Songdo, on Feb. 18th a son, Park Lambuth.

To Rev. and Mrs H. T. Owens of Seoul, on March 3rd a son, Sumner,

To Rev. and Mrs. J. F. Preston of Soonchun, on March 16th a son, Rhey.

To Rev. and Mrs. J. McL. Rogers of Soonchun, on March 16th a daughter, Mary.

To Rev. and Mrs. William Linton of Kunsan, on April 1st a son, William.

Our readers are requested to note that Mr. Sanborn has opened a new hotel in Kobe. An advertisement appears in this issue.

The Editor of the Korea Mission Field will be glad to receive from those who have finished with the January issue of the Korea Mission Field for 1923 any copy they may have to spare.

#### Left on Furlough.

Miss Bertha Tucker of the Southern Methodist Mission, Seoul.

Dr. and Mrs. F. M. Stites and Ismily are leaving Seoul April 14th for the States.

Rev. and Mrs. A. H. Barker are leaving Kobe April 22nd for Canada.

Miss Mary Thomas is leaving Kobe, April 22nd for the States.

By special arrangement with The American Express Co. Inc., for the convenience of the members of our Mission traveling on furlough, I have been supplied with a stock of American Express Travelers Cheques. These cheques are accepted by hotels, banks, merchants, etc., and without doubt this is the best way to carry your money. In using these cheques you do not have to depend upon banks and banking hours. While I secured these cheques for the use of the members of our Mission, should you care to avail yourself of this convenience I will gladly supply you. Special rates.

JOHN F. GENSO, Treasurer, Presby. Mission North, Secul.



# The Korea Mission Field

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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

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MAY, 1928

No. 5

## Editorial.

#### Leaders or Drivers.

THE people who get the world's work done can be divided into two classes—leaders and drivers. Such a division is equally applicable to all ages and all kinds of work. The leaders have been comparatively few, but it is their names that punctuate the pages of history, and their statues that grace our parks and public squares. The drivers have been many; there names are frequently preserved in history, remembered rather than honored; and such monuments as are left to remind us of them were usually erected by the men themselves. The actual results in work done, or in goals reached, may be, and frequently are, the same whether it be accomplished by leading or driving men. The vital difference is in the effect upon

the people concerned.

HE leader's chief concern in accomplishing his work is the people over whom he exerts an influence; the driver's chief concern is to accomplish a certain task, maintain a certain principle, or reach a certain goal, whatever the effect upon those under his control. Leadership exalts both the leader and the led; but drivership debases both the driver and the driven. This is the course of slavery, whether it be physical, mental, or moral slavery. Leadership is persuasive; drivership is coercive. Whether it be the persuasion of words, the inspiration of a noble life, or the slow progress of an educational program, the result is the same—lives lifted and work done. Likewise, whether the whip of coercion be capital of industry, the unions of labor, the office of state, the keys of kingdom in the church, and the ruler a captain of industry, a labor agitator, a king, or a priest-all alike are trying to coerce men toward certain ends.

IT is easily evident that a place of real leadership is hard to attain and harder still to maintain, yet scarcely more so than that of a driver. A true leader's position is fairly permanent and assured so long as he is worthy and the need for his leadership exists. The very genius of leadership is that the leader becomes more and more unnecessary as he succeeds and thus becomes more and more incarnate in the lives of his followers. It is a true leader indeed who knows when he must decrease, and wisely acts upon that knowledge. Whenever a real leader loses his place of leadership, it is indicative of one of two things—either he through fault of neglect has become unworthy, or else his work is done, and his leadership no longer

needed.

LLUSTRATIONS are abundant to prove the truth of the above statements, but anyone at all familiar with the history of the world will be able to supply them, and also make application of these truths to the world and its problems to-day. Especially are we concerned with their application to our work as missionaries. Certainly, there is no place for the driver in the christian church at home or abroad. The Pharisees tried to drive people in the strait and narrow way (a road well fenced) but they failed: Jesus led people into the kingdom (a broad open pasture) and succeeded. The driver method wherever and whenever applied has produced and thrived upon 'dark ages'; but true leadership has always produced and gloried in the 'Renaissances' of the world.

S missionaries where do we stand? Are we leaders in education, in religion, and in our A medical work? Do we always keep ourselves fit for such a position? Are we making ourselves unnecessary and rejoicing in the fact? Do we ever attempt to coerce the minds or wills of those with whom we work? Does not the present state of our work here in Kores bid us think deeply and act wisely upon these matters? If and when we cannot lead,

dare we attempt to drive?





## A Great Awakening among Seminary Students.

REV. E. M. CABLE, D. D.

The Union Methodist Theological Seminary was blessed with a gracious outpouring of the Spirit of God, during four days beginning Feburary 9th. From the first announcement of the meetings the burden of the students' prayer was, "O God, we pray for a baptism of thy Spirit." There seemed to be an expectancy and preparation. The very atmosphere seemed to be surcharged with an unseen power.

The faculty requested Dr. Noble to allow Kim Chang Chun and Yi Pil Chu to direct the services. Both of these men had received a great blessing in the meetings held in December in the Pierson Memorial. It is interesting to know that both of these men were signers of the Declaration of Korean Independence and were in the penitentiary for nearly three years. This alone would have given them an enthusiastic hearing. Kim is a young man, graduate of the Seminary, and one of the most effective men in the ministry. Yi is past middle life, not a graduate of the Seminary, or much as a scholar, but one of the most earnest and spiritual men in the conference. He is much of the Moody type of a man. No better team could have been secured anywhere. When the request came to Yi to come and help us he was a little rebellious. He said. "An ignorant man like myself to go and speak to the seminary students?" But he said. "I will go to Jesus and see what He says about it." A little later Yi returned saying. "Jesus told me to go, saying, "I will speak through you."

Mr. Yi was given charge of the forenoon and afternoon services, and Mr Kim the early morning and evening services. Recitations were suspended and the whole time was given to service, prayer and meditation. The spirit of God was manifest from the first morning. Brother Kim could not be present the first service so Mr. Yi was asked to take charge of the meeting. It did not take long for the

students to discover that Mr. Yi was possessed with a power not of man. His message that morning and every time he spoke was practical, pointed, supplemented by a rich personal experience, and pulsating with the power and love of the Holy Spirit. God wonderfully used him. The students were deeply moved every time he spoke. As I studied him I was more convinced that his power lay in his tremendous earnestness and his simple trust in Christ and faith in His promises. He gave the students that for which they were hungering. From the second service a deep conviction begun to steal over the student body and it was with great difficulty that they could be constrained long enough to hear the message, so eager were they to go to prayer. The first two meetings convinced me that God was going to bless us. In the afternoon service of the same day there was evidence of deep heart searching. The prayers were earnest, interrupted with groanings, tears and great travail. The evening service was led by Mr. Kim. This was his first message. He arose to speak and he had only said a few words when the students begun to pray audibly. Kim said, "Let us pray." For nearly an hour and a half there was agonizing prayer with weeping, beating the desks and calling upon God for mercy and forgiveness. Lights were off but the students went into the dark rooms and far into the night I heard them wrestling with God, pleading, weeping, crying for help.

The morning hour of the second day was a very interesting time. Mr. Kim gave a simple but very heart searching message and more than an hour was spent in prayer. Two men took up nearly the whole period. Their souls seemed to be pouring out to God in prayer and confession. Hardly had one finished before the other would begin again. This was repeated many times. One felt that he was in the very presence of an unseen power. The burden of



these two men's prayer was their sins of anger, insincerity, jealousy, formality, love of the things of the world more than the love of God, criticism, hard feelings towards some of the teachers, etc. No confessions were made until the second day. In fact, until almost the last service, no attempt was made to have them make public confessions. The Spirit was allowed to have His way in the meetings. However, as conviction deepened, spontaneous confessions came. When a man arose to lay bare his heart, heads bowed and the students begun to pray for the one who was laying bare his heart before God and his fellow students. It would take a long time to catalogue the conjessions made. Some of the common ones were:-

Formality in their services, pride, lust of one kind and another, rebellion at the small salary they were receiving, criticism of some of the teachers, disobedience to parents, only head knowledge of Jesus, etc., etc.

This continued until the closing service. The meeting concluded on Monday afternoon. All of the students except five had gotten through and these five men had gone through all the meetings, seemingly without being much effected. It came to the closing moment. Mr. Yi arose and with the pleading of a prophet in his voice, prayed, "O God is it possible that there are some here who are going to allow this meeting to close without a blessing? O Holy Spirit, we beg of Thee to touch such hearts just now." It was like the pronouncement of judgment. Hardly had the words passed his lips when one young man who had sat adamant all through the services arose to his feet and in great agony confessed his faults. He then prayed and arose again and confessed. This was repeated several times. Others of the five followed. At last when another attempt to close the service was made the remainder of those who had not made everything right sprang to their feet and refused to let the meeting close until they, too, had received the blessing. The meeting seemed to be entirely in the control of the Spirit and the leaders were almost powerless. We began at 2:30 in the afternoon and closed about 5:30.

The next day a number of students came to me and asked to be excused, saying that the Spirit had made clear to them they must go home right away, and in so far as possible, make everything right with their wives, parents, and those whom they had wronged. I tried to convince them they could do this at the close of the term, but the invariable reply was, "I will have to do it now or I am afraid I will lose the blessing." It almost broke up our school. All the students consecrated their lives anew to the service of God saying, let come what will, life or death, happiness or sorrow, cold or hunger, we will give our lives to the preaching of Jesus and the "cross." There is a smile on the face, a lightness in the step, and a glory and peace in the soul of the students of the Union Methodist Theological Seminary which cannot be gainsaid. It will mean much for the districts and the churches which they serve.

Brothers Yi and Kim greatly endeared themselves to all of us. If all the preachers in Korea were like these two men there would be big things doing in the peninsula. Both of them have good sense, tact, and great power in conducting these kinds of meetings.



## An Opportune Economical Movement.

## The Encouragement of Home Industries.

Translation from "Kai Byek" March 1923, Vol. 28 by Sun Oo Chyun.

H. D. APPENZELLER.

There are many forms which the present economical movement is taking, such as temperance reforms, a movement to prohibit the use of tobacco, a movement for economic selfsufficiency and the encouragement of local products. While these various organizations in their original formation and in the manner of their activity may differ, the underlying thought and occasion are the same and there should be no useless competition or differences but rather harmony between them; for when considered from another standpoint, these several differing forms of the economic situation may be seen to reside in one central idea that makes them not mutually exclusive or contrary. Just as many rivulets and streams trickling from the mountain sides come together as they reach the broad plains into one great and mighty river, so the economic reforms are essentially one, and members of the temperance society may join the non-smokers league, the economic self-sufficiency club and so on, being severally cooperative. As organizations of minor size such as these come to the time when they realize that they can combine with others, the smaller with the smaller making the larger, until again, as harvest comes, the proper and opportune occasion offers, they may join to form larger organizations, so, too, may indeed these little beginnings finally have a general social significance and in the end effect the whole economic situation. Therefore one does not now expect to see the results of the economic movement but they must rest with the future.

While there is then this union of thought in a central idea, the reasons for these various forms of activity are diverse and several, such as the desire for individual gain, the desire to protect home industries, the desire to supply Korean articles for Korean people, or because of general high prices any attempt at lowering them would be thought beneficial. This economic movement, then, is the result of economic causes which have been operative and which have spontaneously been realized by sundry groups, so that when one examines the various pronouncements and constitutions of these associations it is seen that they are entirely free from childish or petty motives, being sincere, and further, since the movement is so truly an economic one we commend it to the attention of the authorities for their consideration, not as something to be feared and suppressed.

Those who have come to a realization of the economic situation and have come out as leaders, are so few and the organizations themselves while professing to be established are as yet so new and uncertain in their organization, that it cannot be said that the movement has yet attained any great social influence, and further, there are always those who oppose new movements so that it is difficult at this date to predict the actual results that will obtain, however, we do assert that the Korean people have been suffering all accumulation of economic ills so that this attempt to stem the tide is to our mind most happy and efficacious and we are of the opinion that we ought to go forward in it with vigor and zeal. Further when viewed not only from the economic angle but from the social side as well it will be seen that this question is deep-rooted and we predict that it will not be a passing phase of life. In view of this fact, and since the various organizations above mentioned will be having so great an influence in forming general public opinion, we venture to suggest



several items that ought to be given careful disparage the products of the countries. But consideration by them. we cannot agree with this, holding that it is

The other day one of the writer's friends who is closely connected with the Association for the Encouragement of Home Products "What do called and put this question to us. you think of the idea of eating, wearing, and using our own products? If you have any thoughts on this subject I wish you would write them out." As he spoke we realized the significance of this new movement and feet that instead of saying, let us "eat, wear, and use our own articles" we should say, "let us eat, wear and use only our own And yet the difficulty lies here that one cannot use the slogan "only" in such a movement, for anyone who knows anything about the present economic situation in Korea realizes that such a slogan is impossible. While thus the promoters have taken a sensible attitude and realize that it is not possible to use only native products in this day and age, still, they have in mind an effective co-operation in trade that even at great personal sacrifice and inconvenience and economic loss, to use only such foreign products as are absolutely indispensible, substituting for the others native products, or doing without for the time With such an object in view we feel that this movement has defined its own limits and is on the high road to success. But it is necessary also, having said that articles are to be substituted for those generally in use at present to make out a list of such articles and tabulate their qualities and uses. On the face of it, it is evident that among the articles of import there are many which could be substituted by home products, since, after all, life is an individuel and not a common affair, and one's needs and wants are individual.

There are those who rather deplore this movement, however, opposing it on the ground that it would be an obstacle to the enlightened development of the country, in view of the fact that in this day nation and ration ought to exchange their best products and not set up barriers to the free use of them, thus seeming to

we cannot agree with this, holding that it is necessary in the interests of our intellectual development to guard against opposing this good movement. There is great need for advice to those of us Koreans who are to use the substitute native goods, verging as we are on the brink of bankruptcy. For if the idea of desiring and using native products permeates all the levels of society and becomes general we will not only see the stores and streets which are now lined with foreign goods filled with native products, but there will be articles for export as well and we will then truly enter the markets of the world. Thus, and thus alone, can we hope for econumic independence, while Japanese and foreigners using our products will tend to become more friendly with us. Is this not an opportune and beneficient movement? Therefore it is of prime importance to encourage and to oppose it.

We hear that the authorities are not friendly to this movement and would like to see it stop, but the shallowness and futility of much of the opposition seems to us ridiculous.

To the encouragement of the home products movement we append the following list of suggestions:

- To the consumer. Even though the native product be expensive, consider the development and progress of the industry and purchase it none the less.
- To the manufacturer, sell your goods at a fair price above cost, looking not for large dividends on the same.
- To artizans and designers. Consider the needs of the people and look ever to the development of better and more suitable products.
- 4. To restauranteurs and proprietors of places of amusement. Use to the best of your ability native products, thus establishing, through public places, a current custom and demand for these articles.
- 5. To brokers and middlemen. Seek to form guilds of producers and retailers that



there may be a prevailing price on goods.

- 6. Trade-marks and trade-names are the assurance of uniform and good articles; so let care be exercised that there is no substitution of inferior articles. This has been a constant sociation on all sides is to be encouraged. source of complaint.
- 7. Export articles ought to be most carefully compared with the native product as to quality.
  - 8. Advertising of the Home Products As-

Note:-The translator has followed closely the original article.

## Digest.

### The Educational Commission for China.

#### Part I.

HARRY A. RHODES.

quest of the missionaries and native church chief conclusions : (a) Christian schools must leaders of China. It was composed of five base their claims on quality alone; and (b) American and two British educators, seven missioneries to China and three Chinese christian leaders in educational work. The chairman of the commission was Rev. F. D. Burton, D. D., of Chicago University. Three members of the commission were women.

The commission spent from August 1921 to Jan. 1922 at its work. They visited thirty-six large cities in China and between four and five hundred schools - christian, government and private. Two weeks were spent in Peking, and after visiting most of the chief centres of China, the commission spent most of the last two months in Shanghai studying the data they had gathered.

The purpose of the commission was "to enquire carefully into the entire educational situation, and the relation which the educational work carried on in China by foreign mission boards and by other Christian forces, either Chinese or foreign, should bear to it; and on the basis of these studies, to suggest the part which mission boards might well undertake in the education of the Chinese people."

The report of the commission is published in a book of 390 pages. Much of the report can be made to apply also to christian education in Chosen. It defines christian education as that 'which is conducted in the christian spirit and which aims to exemplify and im-

This commission was appointed at the re- part that spirit." The commission came to two They must as rapidly as possible divest themselves of their foreign character.

As to the place, purpose, and scope of christian education, the report says, "Whatever pertains to human welfare and is schievable through education is, in principle, within the scope of missionary education. The specific and immediate task of chritstian education is, for both christians, and non-christians, with a view to the development of a strong christian community, a purpose which includes an increase in its numbers, but especially an improvement in the quality of its life and the development of its influence and effectiveness. It is essential to the christian community that the development of character be a matter of first concern from the elementary school up to the point where education gives the church its leader and minister."

The commission advises that "christian forces should seek wherever possible to cooperate with the government" and concurs in the government's standard, which is, "that education should make it possible for thuse who plan to go on to higher education to do so, and at the same time give definite vocational training to those who are to leave school after the middle school period."

It is the judgment of the commission that the backbone of the community will come



maintenance of the right kind and number of middle schools, is the centre of the educational problem.

#### Elementary education.

The commission regards the purpose of elementary education "to provide for the children of a community a sound education in a christian atmosphere and thus lay the foundations of christian character in the impressional years of childhood." "As rapidly as the church in any part of the country can assume the responsibility, the direction of elementary education should pass into the hands of the Chinese church." It has already done so in Korea.

"The teacher of the first two years of the elementary school should be trained in kindergarten methods. Teachers should be with students in play, study, social and religious activities." All students alike should attend classes in religious instruction and church services which should be made the most attractive part of the whole school life."

"All elementary schools should be grouped in districts and a supervisor engaged in each district. If possible the supervisory officer should be a Chinese. Both men and women teachers may be employed in the lower grades. "A foreignized building is out of place."

#### Secondary education.

"As the quality of middle schools increases they will be able to secure more support from fees, from interested Chinese and especially from their former students." Here in Korea it is urgent that the church come to the support of the mission middle schools. Even in the case of the best mission schools very ents are doing but little; and Korean christians, with a few exceptions, have not given financial aid. We are glad to hear that in Taiku and Syenchun, a beginning has been made.

from the middle schools, and that therefore the population of China is mainly rural, we are forced to consider the neglect of training for rural occupations a serious national, educational and mission problem. Middle schools should provide occupational training for the majority as well as afford opportunity for other students to proceed to further study." In Korea more than eighty-five per cent. of the population is rural and yet our middle schools are doing very little towards training their students for rural occupations. More vocational studies and practical work with the hands should be given.

> In our girls, middle schools we are more nearly carrying out the ideals of the commission which says that "all middle schools for girls should include courses on domestic science and household economics, and some schools should specialize along these lines. They should also include courses on education and provide for practice teaching under supervision. "

> Other good advice from the report is to the effect! that "a physical director should be included in the staff of every middle achool whether for boys or girls. Class-room instruction should include practical hygiene and some physiology. Teachers should not be so overburdened with class-room and other work as to prevent their giving time and strength to helpful personal contact with the studenta". College education.

"One of the commonest criticisms by graduates of mission colleges and other Chinese observers is that they do not fit the students for life. One of the most serious defects is the small number of Chinese on the staff who are qualified in any real sense to be the colleagues of the foreign teachers or to hold little help is being given by Koreans. The positions of administrative responsibility. Untuition is too low; the alumniand former stud- til this is remedied the colleges will continue to be regarded by many of the Chinese with indifference or dislike, as a foreign element in their national life."

"It would be expected that religious instruction would be the finest element in the The commission says, "Inasmuch as the course, but it has often been the least



satisfactory. Personal contact between teachers and students is after all not so much a question of size as of organization."

The commission recommends "that the college course be planned for four years, following twelve years in lower schools, with a special proparatory year, (b) that the first two years of the four be in general preparatory for the more specific or general cultural courses of later years, (c) that subject to proper regulations respecting required studies, and the selection of a major subject, the student be permitted to select subjects from more than one professional group, but that only such special subjects be added as can be given without increase of faculty necessary for these courses, (d) that all professional courses be open alke to men and women, and junior college work to women either on a basis of co-education or affiliated college."

"Studying the enrollment of all christian colleges and universities, we estimate that of every hundred students, we may expect 42 in the first class, 23 in the second, 18 in the third and 17 in the fourth."

Education of Teachers.

'Most children in christian schools are receiving their first schooling from teachers who have had no professional training for their task. The ratio of untrained to trained teachers is fifteen to one. Among primary school teachers, one-third leave the profession each year."

"Because of the scarcity and expense of normal schools, it will be necessary for some time to offer an abbreviated teacher training curriculum as an adjunct to the general middle school course."

In Korea we have attempted to solve the teacher training problem by having normal schools during the summer vacation. these have only been partially successful. Every primary and middle school should insist that its teachers have normal school training, either by attending the government in the church. The church schools of each of poverty hanging over their heads."

province or district should organize such schools for the summer or winter vacations. One of the last things that Korean teachers learn is 'how to teach'.

The report continues: "Important as is the training of teachers, the strategic point of attack, if wide-spread improvement in teaching is to be effected, lies in the school administrators and supervisors and their training is a matter of great importance. Every teacher requires supervision. In the Philippines there is one supervisor for every thirty-three teachers."

Theological education.

"Christianity can never win any nation until it wins the intellectual classes. churches are Christianity's weakest asset in China and this is due in large part to the failure to train an educated ministry. It has been demonstrated in all walks of life that a smaller number of well-trained men will accomplish more than a larger number of poorly trained men. The minister must be a through Bible student, an evangelist, an educator and a community worker. The time is rapidly approaching when men of limited education will not be of great value to the ministry."

"The problem of the ministry cannot be solved until the questions of recognition and compensation are adjusted. Ministers should have full opportunity to exercise initiative in the development of their churches and should receive adequate compensation."

'The desire for an adequate living should not be treated as an unworthy motive. We would not incultate the idea that the ministry is an occupation in which a man receives a compensation equal to that which he could receive in other callings. We would remind them that the Master whom they serve, for their sakes became poor. But, the laborer is worthy of his hire, and the christian churches must learn that their ministers deserve a compensation which will give them a comfortable living, enable them to devote their whole atnormal schools or special normal schools with- tention to their work, and live without the pall

"We wish to leave no doubt that we are concerned first with the spirit and character of the men who are to enter this calling." Unless they feel strongly the call of God, unless they are men whose character and lives reflect the beauty and glory of Christ, they will not turn many unto righteousness. Only those men who are actuated by the highest notives, whose characters have been thoroughly transformed, who are filled with the Spirit of God, can become good ministers of Jesus Christ. These are the men for whom we covet the highest education and an adequate support."

Medical education.

"Medical work is fundamental to the whole christian movement, and for an indefinite period we must continue to perfect our medical education that we may train native christian doctors and nurses. The prospect is that the property trained health officer will in the future save more lives than the physician." Agricultural education.

"A system of agricultural education ministering to the technical and economic and social needs of the farm villages and hamlets is essential to the development of a truly rural christian civilization. There is little hope for the christian occupation of the rural districts unless both preachers and teachers specially trained for the task can be sent to serve the farm villages."

Social application of Christianity.

"If there is one lesson more than another which the christian church of China (and of Korea) may learn from western experience, it is that it should, at the outset, bring all its forces to bear upon the great economic and social problems. The training of a christian public opinion on economic, social and politica questions may be mainly achieved through (1) the schools, especially the middle schools and colleges, and (2) adult education. The application of social Christianity to the sphere of

industrial healing is every whit as important as its application to the sphere of physical healing."

Industrial and commercial education.

"The reasons for undertaking these forms of education are (a) the christian duty of doing all that is possible in the relief of poverty, (b) the possibility of a better utilization of the human resources of the country, and (c) the duty of christianizing the commercial and social order. If the church undertakes the task of giving students industrial and commercial education, she must not fail to make the training efficient, and to keep alive the christian spirit in the men trained."

Adult education.

"The objectives of adult education are (a) a campaign against illiteracy, (b) introducing new ideas, and (c) proving that education is a continuous process. The ideal is that every school should regard itself and be regarded by the people as a school of the whole community; that is, it should consciously seek to function as an educational centre for the out-of-school members of the community, and not limit its services to those who can attend its courses for full time during the day."

Education of women.

"The education of girls has been hindered in the past by conservatism, both of Chinese and foreigners. The government is favoring the use of women teachers in all elementary schools, and co-education in elementary and higher education, but not in secondary education. The commission believes that whether men and women receive their college education in separate, co-ordinate or co-educational colleges, they should be given ample opportunity for natural social relationships to-gether."

"There should be greater emphasis than at present on domestic science, and other phases of household economics."



## A Korean Missionary sees China.

#### Part II.

MRS. LOIS HAWKES SWINEHART.

The next institution visited was Dr. Grier's hospital for women and children. We walked down the pavement talking about roses, and sweetpeas, and snapdragons and butterfiles—and in a moment, as a door flew open before us, we were in the midst of a clinic—the red, raw flesh of a hole, eaten in the face of a child by a repulsive disease, brought me up with a horrible shock.

The sweet face of Dr. Grier bent over this case in tenderness and sympathy. I wanted to cry out loud, as she turned to me with, "He's better, a lot, this morning. I'm going to save him to a life of usefulness and decency. He is the only son of that poor mother, and he would have been a loathsome beggar but for this treatment. Don't you want to make the rounds of my hospital with me?"

No, I didn't', for suffering that I cannot help distresses me and my own hospital experience was a bit near in the background. The pain of others only opened up uselessly the memory of recent agonies. I wanted only to look at her, and to do this, I did make the rounds of her hospital that morning. Twenty-nine years of unselfish labor in that hospital for the love of Christ, and China! and she had only regrets that her work had not been more efficient. This missionary had been left with the care of three children too, when her husband had been called to the Heavenly Home. She was a heroine in my eyes that morning.

"And greater works shall ye do, because I go unto my Father."

For a little recreation and to get away from her work the doctor asked me to go with her to the home of a Chinese friend of hers. We slipped from the compound enclosure into the street, and were soon wedged in between donkeys, rickshaws, cows, coolies, padded babies, peanut sellers, and water carriers. Down a side street where the alleyways were

reeking with filth, and where the soil of the city and its nauseating garbage stood in uncovered cans, by the side of the narrow road; we threaded our way to a home set within a tiny enclosure. The fence was built of corn stalks and not a flower, nor a bit of green grass grew within that yard. Two donkeys disputed our progress to the house.

As we entered the low door, we were confronted by a stage setting. Upon a low wooden pallet lay a buge Chinaman, whose features were those of a bandit of the fiercest type. Thick evebrows bristled sharply over bulging black eyes. A flat nose with enlarged nostrils that might have breathed fire, had his picture been painted by a native artist, curved just above a tapering moustache that drooped defiantly over a sensual mouth. I started with involuntary fear, for in an instant I felt that he would arise from that cot, brandishing sabers and spears wickedly, and perhaps would mount a black steed and ride shricking through that door. At first glance he looked the part, then I searched his features more closely. Something there was in the depths of the great black eyes, in the thick lips nuivering with emotion, in the great unwashed fat hands clasping convulsively, that held me breathless. A mist, a halo, a glory had settled about the old warrior, and I was conscious of a divinity in that low room. That gracious American woman slipped to his side. and drew his head into the hollow of her arm. His eyes were burning coals of deep intelligence and feeling.

"He was once a member of the flercest clan in Shantung, a bandit and warrior whose crimes were the terror of this whole district, but Jesus Christ walks with him now, and he is a child once more. Those books up on that shelf above me are tracts and Bibles that he loves to read and pass on to his countrymen.



Last week he had a stroke of paralysis, and he lies here like a helpless baby. Not once has an impatient word escaped him nor an oath. She turned to him to put a drink of water to his lips, and then said, "I love him like a brother." As I looked at the two faces there in the dim shadow—the same divinity shown from the light in their eyes, and a spirit, powerful, calm and awful seemed to say, "But as touching brotherly love—ye yourselves are taught of God to love one another."

In the hospital conducted by Dr. and Mrs. McFadyn a direct evangelistic work was in progress as we entered the room where the convalescents were gethered. Fascinating Bible stories were being told to the patients, and one wounded soldier in particular attracted my attention. He had received a gun shot wound in the head while skirmishing around in southern China in guerilla fighting that the papers call war, and immediately left the ranks and started for home. He was through with militarism and discipline forever. Like a great animal, suffering, patient, affectionate and teachable he lay there upon the cot. His eyes followed the hig doctor with wonder and trust, and that missionary laid his cool hand upon the soldier's head, just as the Master would have done two thousand year ago.

The principal of the boys school at that time was recovering from a long illness, but his work was being carried on by the other members of the station and native teachers. The boys of that school were a husky fine lot, and it was good to know that their education was founded upon a knowledge of the teachings of Jesus Christ.

It was very cold the morning I started for for Yihsien, and second-class travel in China is worse than anything America has to offer, unless it be a trip through the slums of New York. The car was unheated, the windows were scummed with grime. A livery stable would have had a cleaner floor.

A tremendous commotion arose as my train stood waiting to pull out behind time. A down town train had pulled into the station

and before the hundreds of passengers could transfer themselves and their wives, and their sons and their daughters, and their man servants and their bird cages and their bed rolls from the vestible of the car down the narrow steps to the station platform, a reverse movement of natives and their possessions, from the platform to the train, had set in, and for ten minutes there was a shricking mass of humanity in a deadlock. Slowly the attacking crowd yielded, and by a well executed center rush the car was filled with the ragged survivors, and the brakeman pulled the wounded away from the car wheels as the train pulled out. This process was repeated at every station from every third-class car.

Two hours from Hauchowfu in the distance we sighted the hill that marks the final resting place of Confucius—a sacred spot to millions of Chinese.

We were passing through a country of sweeping plains flanked by a straggling line of bare mountains. The fields had yielded their crops of kaffir corn and wheat, and were now being scratched and torn and combed by children and men, for every root and stalk and stick that had been left after the harvest. This is the pitiful fuel of the common people. The soil of China is overworked, truly. The ground fairly cries out for a bit of rest.

At Lencheng I looked about for the man who was to escort me to Yihsien. No one appeared, and I wanted to jump for joy, for now I was free to wander at will and study Chinese as they are.

A long line of frieght cars stood at the siding, and coolies were loading them with wheat sacked up in bags made of straw matting.

Hundreds of little children and old women, gaunt and thin, were sweeping up every grain that had fallen to the ground. In a flash I realized that this was the district of the famine sufferers, and that these children and old women were hungry.

Looking closely I saw that some of the little fingers that were busy with brooms, now and



scant gleanings grew greater in the dust-pans. The loading coolies looked the other way when this happened, and as no one is responsible for another's property in that land, the shipper has no redress.

Beyond a wooden paling at the entrance to the station grounds, a long line of food vendors shouted their wares. An old man with a one-toothed grip, offered to sell me a basket of ducks, fried whole. His manner was ingratiating, but those ducks had been given a coat of Valspar, and I do not like varnish in my teeth! I motioned that I'd rather chance it with the famine sufferers.

A puffey, over-important little train stood at the branch line near, and I boarded the only passenger car-one with benches down the sides. I was traveling thirdclass now, and had reached the level of the people. I once heard a lecturer in America advise missionaries to get close to the natives. I wanted him to see me now.

A long countryman who had never taken a bath in his life, and had been born, apparently in the suit he was wearing, sat upon my left, and to my right was the darlingost little dressed up doll I had ever seen. She was about nineteen years of age, wore trousers of blue satin and a pink satin waist that buttoned down the side. The artificial pink in her cheeks exactly matched the pink of her waist, Her eyes were brilliant black glass, shiney only on the surface. A fascinating black satin cap covered her shapely head in exact contour, curved over her cheeks, and was cut off at the neck with the same effect that Ameriears.

Her feet were bound and misshapen. I am sure they were not flesh and bone. They looked like wooden shoe-trees thrust into the stiff little black satin slippers, 3 in. long, that sewers, and are all cut up by the heavy twocovered them. An old dowager with shoe wheeled ox and donkey carts. button eyes and a suede complexion was her chaperone.

then thrust a tiny hole into a grain sack, and old woman were under special escort, for opposite them sat two leather-brown Chinamen, armed with long pistols, knives and guns. Cartridge belts like life preservers were bound about their chests. Their faces were grim and flerce, and their finger nails long and clawed.

> The bandit situation arose acute—and in the terror of the moment lace patterns seemed a foolish quest, and I wished I had never left my husband alone in Peking at least we could have died logether.

> The presence of the doll was reassuring, however, for she sat motionless and placid and unafraid of her bristling body-guard. I shifted to windward of the countryman to escape the odors of garlic and an unwashed human body, and hair oil.

> These missionaries in the interior districts of China never go any place that they do not have to travel in the manner I was then traveling. They bear much for the hope of the coming of the Kingdom, I thought.

> Tsauchaoung was reached at three o'clock, -no it isn't an eating station, though it sounds like it. Here I was met by an English speaking Chinese student sent from Yihsien by Mrs. Winter. He had missed the train to Len-He had with him a folding-chair, steamer rugs and pillows, and in a short time these were spread upon a flat car attached to another third-class horror. I learned right there the value of the services of a boy in China. The remainder of that journey was made in the open air, and ah, it was sweet, fresh and

Yihsien is another age-old city. Its wall and mote, and architecture date back probably can girls achieve by drawing the hair over the to an early Confucian era. It has no civic club nor Rotary Club, and is very much behind the times. It is a city of 60,000 people and only has one Ford, and it has flat tires the most of the time. The streets are open

The mission compound with its enclosing wall was like the first glimpse of the blessed With a start I realized that this doll and the homeland through the round port-hole of a



liner, to the sea weary traveler—and those American men and women, and the babies, were the best looking things in the Orient!

A night's rest upon a clean springy bed fitted me for the day of work among the industrial schools. I sprang upon the Chinese girls at work in the lace department, and wanted to hug every one of them, they looked so like my own Korean girls, and their work was so beautiful. Oh, if American purchasers of lace could only see the little brown fingers fly among the bobbins, and know that every time one thread crosses another a little hand thrusts a pin into the pattern below, I'm sure hand-made lace would have a sentimental value far above that of its market price. The new patterns were lovely and Mrs. Winter and I talked shop for hours and hours. We put our heads together and rubbed our noses flat over the drawings of some exclusive designs, and next year we plan to startle America with a lace distinctive and different.

As this visit in the interests of the industrial work came to a close, I was put in care of a trusted servant and back over that third-class road. Of course you will understand that there was no other kind of travel offered by the management of that road.

At Lencheng I was to board the up country express for Tientsin, where I had crossed my heart that I would meet the Captain the next day at three o'clock. My ticket and berth check were in my purse, and I was feeling quite the experienced and seasoned traveler The express thundered down the right of way and I toarded the car marked upon my check. It was eleven o'clock at night. The car was already loaded to capacity with a promiscuous crowd of humanity, and my advent seemed an intrusion. There was no welcoming porternot even a Pullman conductor, and the train conductor give me a stony stare, and punched my ticket. I looked about me for signs of sleeping accommodation. Half of the car was built up with berths, and hopefully I made

my way along the overcrowded day coach benches, each occupied by a stretched-ou; human figure, to the door of the sleeping compartments.

Posted in rare English over one of the openings was my name-and rapturously I slid back the door. The two berths inside were already completely and sufficiently occupied by two overweight Chinamen anoring openly. I could not speak to them in a language that they would understand, and at a glance I saw that I could not throw either of them out of my berth. I crumpled down upon the only seat vacant in that dim, wretchedly stuffy car, and may be you don't think I put up some good old hard prayers. No porter ever came into that car, and for fifteen interminable hours I sat up in that coach, and tried to deny the "ego" in an interest in the life about me, the scenery was good to look at too, when the day arose.

Chinese soldiers were my fellow travelers. China's standing army doesn't stand much: it's riding upon free passes the most of the time. Hours and hours and hours one hig soldier in a wadded suit of gray cotton (the national uniform) and I faced each other. I knew be wanted to talk to me, but the barrier of language stood between us. I gave him a tract printed in Chinese. At once his face lighted up with a smile, and he leaned over to me, and pointing to himself said the word "Yesu." I shall never forget the thrill of that word, uttered amid those surroundings. I have always wondered if he were a christian. Perbaps he is one of the christian General Feng's men. God bless him and hold him true, if he is.

Three o'clock by the great clock in Tientsin station ended that journey and a great husky American, the best sight in the Orient, greeted me as I reached the pure outside air once more.

The little journey was over, and that night I left upon the Mukden express for Korea.



## The Work of the Korea Southern Methodist

#### Church in Siberia Mission.

By J. O. J. TAYLOR, Superintendent, Vladivostok.

#### 1. Nature and Extent of the Work.

On the 19th of February 1922, the following cable was sent to the Board of Missions in Nashville:—

"February 19th. 1921, Preacher of Southern Methodist Church entered Siberia for the first time. February 19th 1922, Siberia reports eighty churches three thousand two hundred eight believers."

Since this telegram was sent, we have withdrawn from a large work in the Kirin District. and from one very large Circuit in the Hailim territory. By agreement with the M. E. Church, we surrendered these places to them. Though we have left these places, our numbers are still much stronger than they were when the above cable was sent. Our work at present is divided into four districts, as follows:-North Kando, Vladivostok, (Seu Cheung being included in the Vladivostok District) Yun Choo and Nikoisk. We have a Korean presiding elder in charge of each of these districts. We have over one hundred groups, more than 3,500 enrolled believers, twenty eight pastors, two colporteurs, six Bible women (two of whom are graduates from Korea), and one foreign missionary.

## 2. Part Assumed by Koreans and by Foreign Mission Board.

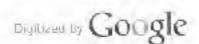
Naturally, one asks, if the Koreans carry all this work. They carry according to my best figures, about twenty-five per cent. of the budget of the mission at present. About three-fourths is carried by the Board in Nashville. One Bible Woman is supported entirely by the Korean woman's Missionary Society of our church. The Korean preachers of our conference in Korea, plan to support one ordained man in North Kando. By far the majority of the funds raised among the Koreans, is raised on the field here. The finances

of the field increased wonderfully last year, the Koreans raising on this field Y. 11,123.21. The funds furnished by the Board totalled (excepting missionaries and permanent buildings) about three times that amount. Since January first of this year, the Koreans have assumed even a greater part of the expense of the work. These advances have been made in the face of unspeakable financial conditions. The Siberia Mission would be able to go immediately to self-support, were financial conditions normal in Russia.

#### 3. Spirit of the Koreans in the Work.

Our greatest help and our greatest hindrance have been the spirit of the Koreans in Siberia. Their spirit is to do things for themselves. The christians have this spirit and it has been our greatest help. The non-christians have this spirit and it has been our greatest hindrance. The writer has been put to more trouble by the Korean under officials here, than by all the Russian laws and officials combined. Three times already I have had to go over the heads of local Korean officers to the governor. Each time I have been immediately sustained. But this same spirit is pushing the church forward. For the first time in her history, Southern Methodism has Korean district superintendents. The writer made this recommendation with fear and trembling - for it was a new departure. The results have been as follows:-

- The districts are operating more churches and that at less expense than before.
- b. The work is more thorough: a kind of competition in good spirit has spring up among the superintendents. Each tries to put his district ahead in work and to save finance. Each month I sent out a report to them showing the cost of operation in each district. It has worked wonders.



c. Complaining (formerly present in abundance) has entirely ceased. They say, "We are in charge; if the work doesn't succeed, the work it is our fault."

The finances which are furnished by the Board of Missions still is controlled absolutely by the missionaries. My plan is to allow, on a basis of division approved by the Korean Superintendents, a certain amount to each District. Then they vie to see who can make it do the most work.

# 4. The Future of the Work Among Koreans in Siberia.

Some one has said that "Mankind is incurably religious." The Koreans of a certainty are. They will not down, and the church in Siberia will press forward among the Koreans. The present difficulties have only tended to unite in spirit the two churches working here. A year ago, there was much of unpleasantness between the two. Three days ago, I had a large committee of pastors from the Presbyterian church, and pastors from my own church, to call on me together, to ask my advice about how to proceed in the work. We gathered around my dinner table, drank tea together, and laid aside all things past. Then we planned what we needed to do now. You could never have told, had you not known, whether it was a Methodist or a Presbyterian or a union meeting. The church is nearer together here than I have ever seen it anywhere—and is presenting a united front. I believe this is a result of two things: first, the present difficulties, and second the autonomy which has been given to the Korean church.

#### The Korean Work Opens the Way for Russian Work.

One of the greatest results of the work among the Koreans has been that it has opened the way for work among the the Russians. The Russians, as regards religion, may be placed in three classes. First, those who still adhere, with blind determination, to the Russian State Church, and feel that every thrust at this church is a personal effort to damn their souls. In this class are found especially the peasents, who have never known anything else, and the people who still cling, in silence, to their love for the royalty. The second class are these who, in their zeal for the cause which they have esponsed, deny the very existence of God Himself, and are avowed atheists. So far as the writer has been able to see, the percentages in both of these classes are very small. But there is still a third class. This is that wonderful element, known as "the common people."

This third class presents the majority. They have seen and realized the collapse of the Russian State Church. But they too are incurably religious, and are seeking for some altar at which they may renew their vows. Our work among the Koreans has given them an example of our church. They have become interested and have studied it. The most of our Russian congregations can be traced almost directly to the influence of the Korean work.

Thus the Korean work has opened a great door for Protestant work in Russian Asia. We would not like to call it a "by-product" but it is certainly a result of our work among the Koreans that we already have a thriving Russian congregation.

After two years in the work among the Koreans and Russians in Siberia, the writer sees not a thing to contradict the statement of the mighty Lambuth, when he said that Siberia was "The Greatest Missionary Opportunity of this Generation."



# Recognition of the Severance Union Medical College's Examinations by the Governor-General.

By O. R. AVISON, M. D.

As is so generally known, this College has been recognized by the government since 1917 as a special school, which recognition gave it the standing of a college, but that did not save its graduates from the necessity of taking the government examination for licence to practice their profession. As far back as 1908 when the first graduating exercise took place the question of this immunity from further examination became an important question. At that time Prince Ito, who gave the diplomas to the members of that class, granted them the right to practice without this examination, and this held good until the year 1913 at which time a new regulation was announced stating that only those medical schools which from that time received the special recognition of the Governor-General should have that privilege. Naturally we at once set out to secure that recognition, and ever since, during 10 years, we have been making efforts regularly in that direction.

The question, however, was a very difficult one, and it was only this spring that success came to us; but in March this year the Governor-General graciously granted recognition to the school, so that from this year the graduates of the medical school in the regular course receive licences to practice on presentation of their diplomas. This recognition is all the more welcome and all the more gratefully received because this is the only private medical institution in the Japanese Empire that has been granted that honor. We, who have the responsibility for its conduct and for its teaching, realize that this honor has come to us not as an unmerited gift, but because the Governor-General has seen that we are giving an education upon which the Government may place full reliance, and of course we are correspondingly gratified.

It may not be known to some of the readers of this magazine that recognized schools may have two classes of students, "regular" and 'special". The regular students are those who have parriculated into the college, after having passed the examination of a fully recognized higher common school, while the special students are those which have matriculated in some other way, not having the certificate mentioned above. The recognition of our graduates depends upon whether our students are regular or special. Only regular students can receive this recognition while special students have to take the government examination after graduation from our school. However, provision has been made by which the students already in the school or those who come after as special students may, during their course, take a special examination and pass from this special course into the regular course, so everybody has the regular course; so everybody has the opportunity of putting himself where he can gain this privilege.

It is now our responsibility to make sure that our school maintains its standard and even improves it. It will be our aim to turn out only medical graduates who are well qualified to carry on the practice of their profession, and who will not in any way endanger the lives of those who come to them for treatment. To this end we are now bending our energies and plan not only for enlarging our hospital and medical school to give better facilities but for increasing our equipment and enlarging our staff of thoroughly qualified teachers.

The President gave a dinner to Mr. Aryoshi, Vice-Governor of Chosen, in honor of the occasion, at which time he delivered the following address:



You have been with us here only a short time but in that short time we have learned to trust you. Your record in your homeland as a just administrator was known to us here before you came and it is a pleasure to us to be able to say that you have lived up to the reputation which preceded you.

As president of the Severance Union Medical College I have invited you and a few of your colleagues here this evening to proffer to you a slight expression of our appreciation of the recent token of the goodwill and confidence shown to our institution by you and your Government in the naming by His Excellency, the Governor-General, of our school as one whose graduates may receive their licence to practice without undergoing a special examination by the Government Board of Examiners. Our school has heretofore laboured under a serious handicap in this respect and we are correspondingly relieved by this recognition of our efforts to bring the school up to a standard that would convince you all that we are able to give and are giving the Korean young men a medical education that really fits them to be recognized as qualified doctors.

It will be our aim now to constantly improve our facilities and especially to combine an increasingly good scientific education with a more and more thorough training in good medical practice.

We thank you and the gentlemen associated with you for this recognition and regret only that the absence of His Excellency, the Governor-General, Baron Saito, prevents us from expressing to him in person our esteem and our appreciation of this mark of confidence. We trust that you, Sir, will be so good as to convey to him our thanks.

But we wish to express also our recognition of the earnest efforts he and his associates have been making for three years to broaden the whole system of education in Korea. We would only prove ourselves insincere were we to say that you have already succeeded in providing a completely satisfactory system, but

we are glad to express our recognition of the great advances you have made and our belief that you are earnestly trying to remove defects and discover the best methods that can be made applicable to this country at this time.

Certainly the present regulations are much more liberal and give a much greater opportunity to Korean young men and women than did any previous ones, and we congratulate those who have been so clear-minded as to grasp the situation and provide plans to meet it in so large a way.

The missionaries, too, have awakened more thoroughly to the need of improving their schools so as not to be below the standards set by the Government and every effort is being made to provide better teachers, better buildings and better equipment.

You will, Sir, I am sure pardon me for mentioning here an obstacle which still stands in the way of a considerable number of missionaries in their desire to co-operate fully with the Government in its educational plans. I refer to the regulation which prohibits the inclusion of religious teaching in the legal curriculum of schools, even private ones which desire the Government recognition of their graduates as eligible for admission into government schools of the next higher grade. While many of us feel able to operate our schools on the present basis, all of us would greatly appreciate the removal of the restriction.

We can but believe that a government which has shown such a capacity for grasping fundamental conditions and meeting them will soon recognize the desirability of so modifying the regulations, that while they demand certain educational standards from schools which want recognition, they permit the inclusion of other special subjects in the curriculum, except such as are evidently opposed to public welfare and order.

It appears to us to involve no loss whatever in educational efficiency while it would remove a difficulty which seems very real to a considerable number of missionaries.



May 1 close by thanking you and your colleagues once more for this latest evidence of your Government's confidence in the Severance Union Medical College.

The Vice-Governor's gracious message follows:

It is with very great regret that I find myself prevented through indisposition from being with you this evening to congratulate in person the president and faculty of the institution that has just been honoured by receiving the full privileges of a Semmon-Kakko as a meet reward for the high standard of its organization and the excellence of the work done by it in training men of Korea for the medical profession. It is with deep appreciation indeed that I acknowledge the carnest desire thus shown to co-operate unreservedly with the Government in its striving for the bodily health and higher education of the people. and I thank Dr. Avison, your President, for giving me the opportunity of having a little social intercourse with you, although unfortunately I have not been able to avail myself of it.

As member of your honoured profession and keenly interested in all that specially concerns the health of the people, you are doubtless better aware than myself how earnestly the Government has endeavored to improve the conditions of life for all the dwellers in this peninsula, particularly in the matter of health and in the safeguarding of them as far as humanly possible from the ravages of those painful diseases that so frequently took severe toll of them in former times. It was this anxiety for people's welfare that induced the Government to exercise the jealous care it does in its control of the medical profession. to establish and maintain hospitals and a medical college, and to require from those desiring to practise ample evidence of their fitness to engage in the work by making the issue of licences to them conditional on their passing successfully the state examination for medical diplomas. In this great task of caring for the health of the people, and of raising up a body of competent physicians suf- their appreciation of the favor.

ficient for their needs, the Government has received much valuable assistance from the doctors sent out and supported here by the various missionary bodies in the Occident. and from none more so than from Dr. Avison and his worthy colleagues. It is now I think thirty years since Dr. Avison first came to this country as a minister of healing, and throughout that long period it seems to me he has been steadily working with the same end in view as that of the present Government, and by his unflagging zeal and patient perseverance has at last succeeded in establishing on a firm and sure foundation the Medical College attached to the Severance Hospital here. The Government has watched with warmly appreciative eye the splendid work being done by the institution, the visible and lasting fruit of so many years of arduous toil, and is firmly convinced that the ideals and aims of its president and faculty will ever be pursued, and that its graduates will ever prove to be men of capability, knowledge, carnestness and worth. The Government basshown the confidence it has in it by granting to the diplomas issued by it to its graduates that same validity as possessed by those issued by the State, and I most warmly congratulate Dr. Avison and his loyal band of workers, on the signal reward their earnest and self-denying labours have gained.

I sincerely hope that the College will enjoy for many years to come the presence of Dr. Avison as its president, and that year by year it will continue to justify its existence by sending forth into the world a goodly band of well-qualified and earnest workers. In this hope I drink in thought to the health of Dr. Avison and to the continued prosperity and successful work of the Union Medical College.

A few days later the President and Faculty invited a large number of representatives of the Government and of the business and missionary communities to another meeting to still further announce the event and express



## Sen Lai Tsang-Called of God.

BY EDITE M. DEMING.

It is perhaps ten years since we first mede his acquaintance here in Seoul. Our little mission to the Chinese had been opened only two Sundays when, passing through town on his way to the steamer at Chemulpo, he heard of us and came to morning service. He informed us that he was a member of Dr. Mateer's church in Shantung; that he had been in a little bakery, but as business was had he was returning home. Just a young lad, insignificant looking, we did not expect to see him again.

Years passed. Our hearts became heavily burdened for Chemulpo, the nearest port to Chefoo, China, with its large Chinese settlement and nothing being done for them. We had neither man nor funds to start this new work but we had a God who hears and answers prayer. It was not long before I saw Mr. Sen at one of our week-evening prayer meetings. He had just returned from China to try his hand at the bakery business once more. He was asked to utter a word of greeting from the home church.

It was a remarkable story he told. On arriving in China he had met with a certain evangelist. This man had been in an important position in a consulate, but reading the war news in the papers he became convinced that it was one of the signs of the times of the Lord's speedy return. He gave up his post and set himself to do the work of an evangelist, trusting entirely to the Lord to supply his wants and those of his large family. It was about this time that Mr. Sen joined him. In preparation for his work he spent much time in studying the word of God and praying for the baptism of the Holy Spirit, Mr. Sen being with him.

Before long the answer came and they were both baptized with the Holy Spirit. The evangelist went out to do great work for God, and Mr. Sen came to Korea. After uttering his words of greeting he led in prayer, and I think it was the most wonderful prayer I have ever heard. The Holy Spirit was praying through him and while he was thus praying the Lord said to me, "He is the man I have sent you for Chemulpo!"

After the service was over I asked him. "Are you willing to go and start a work for God in Chemulpo ?" It was a hard field for a young man. He answered, "I will pray about it and see if it is the Lord's will. "The next week he told me that the Lord had appeared to him in the night telling him to be strong and of good courage that He would stand by him and strengthen him and that he had called him to this work in Chemulpo." I thanked God and took courage. Then it seemed to me that it was not right to send a young man like that alone into Chemulpo, a hard field: that the Lord sent out the disciples two and two. I prayed that some christian might be found in Chemulpo to help him. The very next prayer-meeting night a young man appeared in foreign clothes. He told us that he had served his apprenticeship as tailor in Chemulpo and then returned home to Shanghai. His family were all christians and while at home he had become a christian, also, and had been baptized. He returned to Chemulpo to start business for himself but having learned that we had started a church in Seoul, he had come to join us. He told us that the other half of the Chemulpo house he occupied, was vacant and that we could probably get it for our work. We went to Chemulpo the next day, had a grand season of prayer in the tailor shop and rented the next-door place for a little church at \$3.50 per month.

It was wonderful how the children flocked around Mr. Sen. He taught them to pray sentence by sentence, and got them to pray at home morning and evening and at their meals, out loud, so as to influence their parents. The

children spent so much time at the mission that the school teachers complained that they were neglecting their lessons and forbade them to go. Mr. Sen told them to come to the church after school and he would help them do their home work, after which they had their Christian Endeavor service. Mr. Sen taught the children to pray over their lessons, so that one boy who was bad in arithmetic got 100 in examination. When questioned about this by his schoolmates he told them, "It is because I prayed over it, and you can get the same help also if you too will pray."

When the influenza epidemic was about this boy became ill with it and his friend, the tailor, was absent from home at the time. There was no coal in the place and the weather was bitter cold. The boy was too ill to move. The children came to their meeting and found the doors locked. He called to them that as there was no coal they would not have their regular meeting. He did not want to trouble them by letting them know that he was sick. children came the next day and heard the same story. Then they knew that something was wrong and they all began to cry. They asked him why he was not up and he said it was because, he was sick and could not move. One of the boys climbed to a second-story window and managed to get in. Then some of them went to their homes for wood and coal while others brought food as the sick boy had nothing to eat, others brought water since he had nothing to drink; some of the mothers came around and so the sick boy was cared for.

Mr. Sen would spend his mornings visiting homes and places of business, preaching Christ everywhere! You cannot find a house in Chemulpo where the name of Mr. Sen is not known and loved! The girls and boys would go out with him after school hours and Sunday afternoons. They became splendid little workers. Then the parents started getting interested. One family now in Shanghai, was won by Mr. Sen, and others also. Meanwhile the tailor left and we took over the whole

building and removing the partition made one fine room!

Mr. Sen had great power in prayer and a simple childlike faith in the power of God. There was a young man in town who had a terrible pain in his ear. He suffered for a fortnight and could get no relief, being unable either to eat or sleep for the pain. He went to the hospital, but they could not help him. Our first church member, won from that quarter, told the sufferer, "I will take you to Mr. Sen who will pray for you and you will get well." He took the man to the evening service and found that the tailor was expected to conduct it.

But Mr. Sen was found by the conductor of the sick man, (who, by the way, was a blacksmith) lying unconscious in his room having been overcome by the fames of a charcoal stove which he had been using to cook his supper. The blacksmith put Mr. Sen to bed, with plenty of fresh air in the room. When the time for the meeting came the tailor was too sick to move. The blacksmith came to him and said, "I have brought to you a man who is sick that you may pray that he may be healed." Mr. Sen replied, "I am too sick to get up." Then it occurred to him, "How foolish it was not to trust God for his own healing, also. He asked God to heal him so that he might be able to go upstairs and pray for the sick man. Immediately his own sickness left him and he went upstairs and knelt beside the sick man in prayer. The man went home, the pain had gone. He had a good night's sleep. In the morning a great abscess burst in his ear and he had no further trouble with it.

Another day one of our members from Seoul went to Chemulpo to take a steamer for China. He had been marvellously raised up from seeming death in answer to prayer and had been a splendid witness for God, but recently his heart had become somewhat cold. He found a storm just beginning, the sort that, on this coast, lasts for days. He was full of fear, saying that God was going to punish him for his lack of faithfulness. He and Mr. Sen

and the little group at Chemulpo, continued in prayer for hours, having a time of heart searching and confession. Then Mr. Sen said "This storm is not sent in punishment but that you may have your faith strengthened by a fresh evidence of God's power so that you will be able to witness faithfully at home. We will pray the Lord that the storm be stilled for you. The next morning the sea was like glass.

Then we had to leave that building as the tobacco company whose office it was, were reopening their business, but the Lord led us to a place on the main street which met our needs for a time. Mrs. Sen came and joined her husband. She was a quiet sickly little woman, and died very soon of consumption. Mr. Sen's loving care of her was a leason to all who saw it. After her death he felt it wise that some married person should take his place, as so many of those who came to the services were women and girls; so he came up to Seoul and studied in the Korean Bible School, giving time to our Seoul Church. We had a pastor here at that time who was unfaithful to his He was engaging in all sorts of charge. business propositions to the neglect of his duties the while filling posts with his unchristian relatives and friends, Mr. Sen held the church members together, meeting in the home of the deacon for prayer and Bible study, daily. A convert won by him at that time is now studying for the ministry in the Shanghai Baptist College. He gets up at five in the morning to study the Bible. A recent letter from my mother who visited him, reports that he had started a Bible study class with his schoolmates, a personal work prayer group, and evangelistic band. His teachers are watching him with the greatest interest. Another whom he won was our christian contracter, who suddenly came under conviction of sin as Mr. Sen was praying, and with tears and great trembling, gave himself to God.

Two years ago, we sent Mr. Sen to Nanking for training in the Nanking Theological Seminary. He has continued to be a power there. This last summer be married again and took his wife to study in the Woman's Bible Training School. She was formerly a teacher.

This Chinese New Year he graduates, and shortly after will be coming to be the evangelist for the whole of Korea. His eyes will be rejoiced as he enters the port to see a beautiful little Chinese church on the hillside, with parsonage behind it, just built through the kindness of Mr. Stuart of the Stewart Evangelistic Fund. Our Christmas exercises were held there, but some minor details have delayed the dedication service. New Mr. sen himself will be able to have the prayer of dedication.

Calls have come from Sin Wiju, Pyengyang, Mapo, and Kwang Ju, as well as Fusan, for work to be started among the large communities of Chinese there. It is proposed to send Mr. Sen to these places, a month at a time, and it is hoped that little churches will soon be started.

As the Union Chinese Church in Kores, we receive certain amounts annually from the different missions working here. This amount without Mr. Sen's salary and travel, is less than our annual needs by 2,000 yen, which we have to look to the Lord for. He has never failed us, and we can praise His name. It may be that some children of God in the homeland would like to have a share in this man, so evidently called of God, and through him reach the needy Chinese here in Korea. His salary will be \$30.00 per month, and he will need an additional \$5.00 for travel. We are at present buying land at Wonsan for our little mission, which God has been holding for us in a strategic place. We are praying that money for this place may also he supplied.

## Notes and Personals.

We are glad to announce that Dr. Robert Dick Wilson, Professor of Semitic languages, at Princeton Theological Seminary, is visiting Korea. He will lecture to the students of the Union Methodist Theological Seminary in Seoul, on Wednesday, Thursday, Friday and Saturday, May 2nd to 5th, inclusive.

He will speak to the foreign community on Thursday, May 3rd and Sunday, May 6th at 4: 30 P. M. in the Pierson Memorial Bible

School.

A similar series of lectures will be delivered by Dr. Wilson at Pyengyang the week follow-

ing, commencing on Tuesday the 8th of May. We understand that Dr. Wilson when a young man considered that he probably had forty five years of life yet remaining to him, and determined to spend the first fifteen of them in the study of the languages associated with the Bible; the second fifteeen years in the study of the Bible in the light of the Bible languages he had studied; and the last fifteen years, on which he has now entered, in giving to the world the fruits of the previous thirty years of study.

#### To Contributors of Articles.

The articles printed in the pages of this magazine are set up by Korean compositors. While they are able to read English they know little or nothing about English composition. For this reason it is necessary that all copy handed in should be typewritten. Contributors are respectfully requested to send in their articles well written on a typewriter with double spacing. As far as possible all corrections should be made before the final copy is typed. Any corrections on the typed copy should be very carefully made. Attention to this matter will facilitate getting the magazine out on time.

Federal Council. The Federal Council will convene in Seoul at S. P. M. in the Pierson Memoral Bible School building on Saturday, September 15th.

The Korean Language Class opened in Seoul on Tuesday. April 10th, and 55 students enrolled. The foreign teachers this term are Messrs. Underwood, Koons, and Dr. and Mrs. Cable. The Class closes on June 2nd.

The Rev. and Mrs. A. F. DeCamp returned from a trip to China on Friday evening, April 27th.

Text-Books for use in schools, published by the Government-General, will be on sale at the Christian Literature Society of Korea, from May 1st.

#### Births.

To Mr. and Mrs. C. A. Sauer a son, Charles, born April 11th.

To Dr. and Mrs. McAnlis a son, Robert, born April 21st.

#### Korean Student Wins Orator's Gold Medal.

H. Y. Cho, a Korean student of theology at Knox College, Toronto, has won the gold medal awarded annually to the winner of the Knox College Undergraduate Association's oratorical contest. Mr. Cho displayed an intimate acquaintance with world problems in the treatment of his subject, "The Need of Further Development of Internationalism." His victory was a popular one, and all the more so because he was obliged to speak under a handicap, for his address, necessarily of a serious nature, followed a skit which had left the audience weak from laughter.

Christian Educators will be glad to hear that there is to be an Educational Association Meeting on June 2nd and 4th at the Pierson Memorial, Seoul.

Such important questions as "Health and Intelligence Tests" "Teacher Training" and "Government Regulations" will be taken up. All engaged in educational work are invited to attend.

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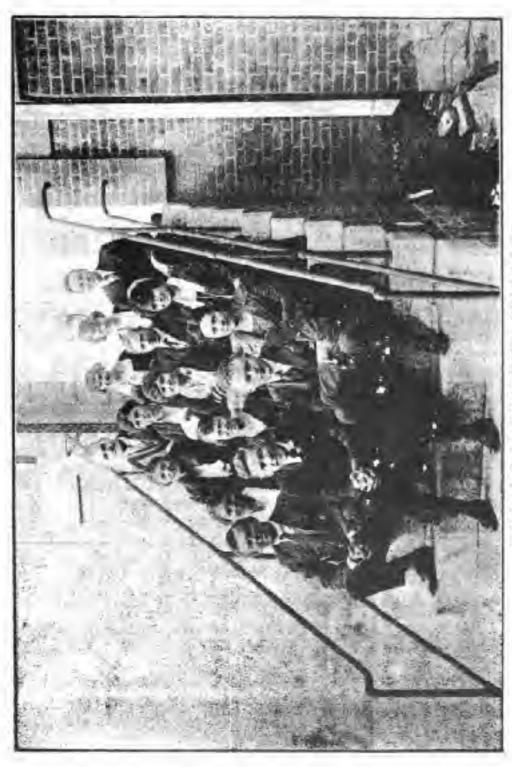
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

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#### Editorial.

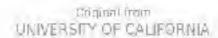
#### Religious Liberty for Schools.

THE New Educational Ordinance for Chosen issued a little more than a year ago, was hailed by all alike as a most desirable advance in education, and a substantial evidence of the high purpose of the Chosen government to do everything possible for the welfare and development of the people of Korea. The period of transition during the year has been a bit difficult, problems arising for both the government and the schools. One of the most difficult of these problems was in connection with the many private schools (most of them mission schools) that did not come under the regular school system. Being outside the regular school system, how could they be brought into line, and their graduates become qualified to enter the higher institutions of learning that were in the regular school system? That was the question, and both the schools and the government addressed themselves to its solution; the schools by making every effort to bring their work up to the government standard for schools of similar grade; and the government by endeavoring to work out a satisfactory plan whereby such schools could reap the reward of their labors and receive approval of their schools. The task was not an easy one. There were many ups and downs; even times when it seemed the problem could not be solved, but the educational authorities in the Government-General repeatedly told us that there would be some way out and encouraged us to continue improving our schools toward this end. The result of it all is the following ruling of the Government-General of Chosen, given here exactly as it was presented in English to some of the missionaries by His Excellency the Governor-General.

Memorandum with regard to the application of Art. VIII of the Regulations for Admission to Semmon Gakko (Professional Schools)

1. The Governor-General of Chosen may designate (shitei), in accordance with Art. VIII of the Regulations for Admission to Semmon Gakko issued in April, 1922, such Kakushu-Gakko (schools not coming under the regular school system) as have qualified themselves by the general excellence of their work to be recognized as equivalent to a Middle School (Chugakko) or Girls' High School (Koto Jogakko) having a four year course, thereby making the graduates of those schools eligible for admission to higher institutions under the regular school system in Chosen.





- The nomination of such schools will be made, as in Japan proper, only after thorough
  investigation of their entrance qualification, organization, equipment, teaching staff, school
  course, curriculum; attendance and scholarship of their students number and after-record
  of their graduates, etc.
- The privilege thus extended to schools so designated does not hold good in the case of Semmon-Gakko in Japan proper since these are under the jurisdiction of the Minister of Education.
- N.B. Graduates of designated schools may be recognized as eligible for the civil service in Chosen, but this privilege does not hold good with respect to the civil service in Japan proper.

THE gratitude of the missionaries in receiving such a satisfactory solution of this problem was equaled only by the apparent joy of the Governor-General in granting it. To be able now to co-operate with the government in giving to the Korean people the best education possible, and at the same time conserve our special religious function as mission schools, is indeed a matter for gratitude both here and in the homeland. The door is wide open for our future development so far as the government is concerned. The only limitation to progress will be natural ones arising from our own lack of resources. While this phase of the situation will come to us all, and from it new problems arise, yet we dare express the hope that many of our schools can and will be raised to and maintained at a standard of effeciency that will make the government not only willing but glad to place them among the list of recognized schools. To this end we shall now bend all our energies on the field, and confidently trust that sufficient funds will be forthcoming from the homeland for all our needs—for buildings, equipment, current expenses, etc. By so doing we shall best be able to express our full appreciation of what the government has made possible for us.

R. C. C.

#### Congratulations.

WE embrace the invitation presented by the unfilled space of this page to emphasize the above editorial message of Mr. Coen.

FIRST of all we congratulate our readers and all concerned on the conditions which make such a deliverance possible, and Mr. Coen in having quoted for the benefit of all ou readers the recent educational deliverances of The Government General and his clear elucidation of their meaning.

WE also congratulate our readers on the present hopeful outlook for the prompt issue, at the beginning of each month, of The Korea Mission Field. That the improvement may be assured we especially urge the intelligent cooperation of our writers; that all "copy" be written on one side of the paper only, be double-spaced, legible (typed if possible), and that it be in the hands of the editor the first day of the month preceding its month of publication.

A further word—In printing the digest of a book our Editorial Board does not necessarily inderse the book's message in whole or in part, but presents it for what it is worth that our readers may know what is being currently read, and whether or not they wish to purchase a book.

Editor.



## An Expression of Spiritual Life.

BY W. A. NOBLE.

On two occasions during the last two months the pastors and workers in the Methodist churches, North, of the Seoul district, united for certain days of worship, separating themselves from contact with all other people for definite periods of time. The purpose was not to listen to interesting discourse, or for the purpose of listening to some profound exposition of scripture passages, but it was for the purpose of sitting down together and making an inventory of self and for taking stock of the spiritual element in each life.

It had been felt for some time by thoughtful persons among us that the church in this land was trying to achieve spiritual results by the use of non-spiritual instruments. It is not that our ministry does not know the truth. It has been the age-old story of following natural tendencies of letting formalism take the place of spiritual life.

Nothing could give greater satisfaction to those who are deeply concerned over the Korcan church-life than the honest open-mindedness with which the suggestion for a period of retirement and self-examination was received by the pastors of the city and district. They were ready to unite in frankly acknowledging their failure and ready to discuss personal defects. No one could voluntarily submit to the humiliations thus involved without a profound sincerity of purpose.

Perhaps Isaiah never showed so much dignity and noble-mindedness as when after a vision of Jehovah he said, "Woe is me! for I am undene; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." These man, as did Isaish, sought for a coal from off the altar and it was given them with the result that we have a new ministry of service in our churches on the Seoul district.

It would be too long a story to relate the many incidents of personal, spiritual revolution that occurred in the lives of these pastors and other church workers during the period of these meetings. It also would be poor taste to rehearse to the public matters of intimate personal character, and sacred nature that were made known in these meetings.

I have been questioned regarding the type of mertings that were held. It was not the method that brought results so much as was the object we had in mind, namely, for each man to make a frank open examination of his own life and personal reformation as taught in the scriptures for the sake of a pure life and power to serve.

To secure these ends the pastors retired to a building where all contact with other people was eliminated for that period. Their meals were brought to them and they remained in the building at tight. Besides Iwo hours for private devotional periods there were eight hours of services each day. Each hour had a separate leader from among those present. No leader was expected to speak more than ten minutes during the hour allotted to him. Much stress was laid upon this last point as many of our religious services are ruined by cloquence. Our motto was "talk little but live much."

Three other districts of our work in Korea have also held similar gatherings with like results.

It seems almost needless to say that Korea's only hope is in a christian ministry of high spiritual living; but to secure such high living costs the most strenuous struggle of all our missionary effort. In these days when the very foundations of the world's higher civilizations are being shaken, it behooves every pastor and leader in the church to take the words of Micah to heart, "O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

### Digest:

### The Educational Commission for China. Part II.

#### HARRY A. RHODES.

Religious education.

"The fundamental purpose of religious education is the development of christian character. Only when a man has developed within himself that keen sensitivity to the call of an educated conscience and has accustomed himself to act in accord with the dictates of that conscience, can he be trusted to respond to new and trying circumstances in a Christian manner. This certainty of unvarying right conduct in the face of difficult and unforseen conditions, implies (1) a knowledge of right and wrong, (2) a habit of right conduct, and (3) a combination of these implying the ability to see right and wrong in situations, and the ability and habit of ordering conduct to comply with this new view."

"The christian school that consciously tries to build character must therefore include four objectives in the educational scheme: the giving of knowledge of right and wrong; the habituating of right conduct; the relating of ideas to conduct and conduct to ideas; and the education of conscience. Christian teachers have a great advantage in the fact that the New Testament unifies all its ethical teachings in two inclusive comprehensive principles, viz., faith in God as the Heavenly Father, and regard for the welfare of others equally with one's own, and furnishes in the life and personality of Jesus a perfect exemplification of these principles."

"There can be no question that definite religious instruction should be a part of the curriculum of every christian school. Too much emphasis cannot be laid upon the importance of so teaching the Bible courses that they shall stimulate the student mentally, morally and spiritually. A Bible class which imparts information but does not invigorate

and strengthen the student's moral and religious life is a failure."

Physical and health education.

"The commission has been painfully impressed by the large proportion of graduates and former students of christian schools who have died soon after completing their education. In too many cases this is due in part at least to the lack of proper attention to the health of the students on the part of the school authorities. Every student should be given a physical examination upon entering school and at least one examination a year during his stay in school. It is imperative that a physician be quickly available for every school and large schools should have a resident nurse who is responsible not only for caring for the sick but also for discovering and reporting cases of iliness."

"The curriculum of every christian school should provide a strong program of health education. This should include the study of such subjects as personal and public hygiene, health habits, perils to health, common diseases and their treatment, first aid, the principles of sanitation, and a certain amount of sex hygiene."

The preparation of the missionary for educationa! work.

"We have found as did the recent commission to India that nearly all educational work is still intrusted to men who have had only a theological education. The missions, often because they are hard pressed, transfer men from tasks for which they were trained to tasks for which they have no preparation. This has happened most frequently in the field of education. While there must be some all-round men, those who have training for



before."

"The candidate for educational service should so far as possible be selected for a definite piece of work, that he may prepare himself adequately for the task which he is to undertake. His qualifications should be passed upon by a committee of educational experts. We hope that more and more the Boards will pursue the policy of going after the men and women whom they want. We believe in the missionary call, but many of our best young people would hear it if a specific piece of work for which they are qualified was presented to them."

"The most important element in the preparation of the educational missionary is his spiritual equipment. We declare this unequivocally and without hesitation. Unless he is a true christian he will have little success in leading the pupils under His care into the tutorship of Christ. We place the first emphasis here. Every educationalist need not have a theological education but he ought to have a knowledge of the vital elements of Christianity. He does not need to be a specialist in Bible exegesis but he does need to be thoroughly acquainted with the message of the scripture. We believe that it is to the distinct advantage of every educational missionary to have one year of carefully selected studies that will give him a grip on subjects pertaining to the philosophy of Christianity and the modern problems of religion. Union language schools should have their curriculum so extended as to enable the young missionary to become acquainted with the history, the social conditions, the religious life, and the present intellectual tendencies of the people to whom he is to minister."

"If the efficiency of educational work is to be maintained, there will be a limit to the length of time which the educational missionary can serve. The present life tenure is not compatible with the best results. This means that the Boards must make adequate provi-

special positions are more needed than ever sion for the educational missionary when his period of service terminates."

The language problem in education.

'Despite the trained teachers, scientific methoda, and other facilities afforded by the excellent language schools, which the majority of recent arrivals attend, there is reason to fear that in general their attainments in speaking the language would not compare favorably with that of their predecessors. All new missionaries are loaded up from the beginning with too many routine tasks. English is taught more or less and the new missionary is the logical one to do this. Before long the golden days for language study have slipped by and the relish for it is lost. This imperfect mastery of the language is the more to be regretted in educators because the mass of Chinese have no other means of appraising their scholarship."

Most important of all, religious coversations, even with students who are fairly at home in English, are most effective in their mother tongue."

The time will surely come, and missionary education is hastening it, when the Chinese language will be able to express, and Chinese scholars to furnish, all the ideas or information the nation will require. But until then at least. English will be, as the classics or modern European languages have been in England and America, the sign of broad culture and a most useful tool for acquiring and imparting it. On the whole, however, it would seem emphatically unwise to teach middle school subjects in English. That colleges in China of all types will eventually come to use the language of the country is not doubted; it is indeed highly desirable that this should come to pass as rapidly as possible. The only questions are how christian educators can most effectively contribute to this end, and how in the meantime they can best carry on their instruction. The ideal would seem to be an elastic bi-lingual system in college classes by which each teacher would feel free to use



either language. Thus the lecture could be in Chinese with text and reference books in English. Or, the teacher and his students might make English the basis of instruction while falling into the use of Chinese when convenient. Or, the process might be reversed by talking in Chinese but employing English technical terms."

The cost of education.

The averages are as follows (sums given in Mexican dollars, worth approximately fifty cents gold):

	Av. No. Pupils	Av. No. Teachers	Av. Cost per Pu,	Per cent. pd. by Mission
Boys' Lower Primary	23	1	2.36	13%
Girls' Lower Primary	15	1	8.27	78%
Poys' Higher Primary	15	136	2.40	23%
Girls' Higher Primary	24	2	4.21	80%
Large Boys' Middle	148	6	92.00	74%
Small Boys' Middle	42	2	135.00	92%
Girls' Middle Schools	22	13%	180.00	90%
College Jr. and Sr.	150	15	364.00	74%
Theological Seminary	28	В	1021.00	100%
Agric. College	23	4	1440.00	34%
Medical College	62	16	1639.00	97%

"Ten teachers on an average teach 204 primary boys, 127 primary girls, 107 boys in large middle schools, 62 in girls' middle schools, 98 in college, 60 in Agric. College, 85 in Theo. Sem., and 36 in Med. College.

Ten thousand dollars from all sources gives one year of schooling to 4,200 boys in primary schools, 2,850 girls in primary schools 106 boys in middle schools, 55 girls in middle schools, 29 students in junior and senior college, 10 students in theological college, 7 students in agricultural college and 6 students in medical college.

"Is it better to have 32,600 boys poorly trained in village schools for one year, 143 boys in a middle school, 61 girls in a middle school, or 6 students in a medical college? This question is based on the fact that len thousand dollars from foreign sources stimulate further support sufficient to accommodate the above numbers of pupils.

Primary schools in Korea cost more than the above averages and middle schools less, the latter from 50 to 70 year per year per pupil. Also the amount paid from mission sources is considerably less,—about 40 per cent of the total in one mission for its middle schools. The commission believes that a college or a middle school for the sake of economy should not have less that 150 students. The American Association of Colleges arrives at the conclusion that the economic maximum is reached with an enrollment of 500 students.

"The chief obstacles to economy are small numbers of students and too large a number of faculty members. Financial considerations would demand concentration into a few sections and a small number of departments. This is also sound educational policy. The practice of assigning mission members to faculties rather than appropriating money, is expensive in the long run and not warranted by sound finance. Competent Chinese teachers are sometimes lost because sufficient funds are not available."

Since this review of the commission's report has been written with our educational situation here in Korea in mind, sections bearing especially on our situation have been quoted. The whole report, however, is worthy of careful study. It is published by the Commercial Press, Ltd., Shanghai, and can also be ordered through The Mission Book Co. of the same place. The price is less than three yen.

# A Hit-Little and Miss-Much Recital A Trip to China.

A. F. DECAMP.

The six weeks' tour in China by Mrs. DeCamp and myself has been completed and we are deeply grateful for the kind "notable" feature of The Birthday Book of Letters which made it possible, and the kinder Providence which protected us from accident throughout, for, as Emerson put it, "There's but an inch between wreck and smooth rolling prosperity." Some account of this outing would seem to be in order, but we confess an embarrassment approaching belplessness in contemplating the mass of things worthy of mention which cannot even be alluded to for lack of space, which accounts for the wording of our caption.

We left Seoul the morning of March 15th and the next day at noon were lunching with Mr. and Mrs. Curtis, of the Presbyterian mission of Shimonoseki who later guided us across the city to Moji and our steamer. This boat the first day out was visited by an epidemic of what Mark Twain called "The Oh My," to the misery of its passengers but the advantage of its larder, but the second afternoon landed us in good heart at Shanghai. We were welcomed at the wharf by our old friends Mr. and Mrs. Strother, secretaries of the Y. P. S. C. E. for China, our "friends at court" from first to last while in Shanghai, who promptly conducted us to The Missionary Home, at Quinsan Gardens, where they lived and had their offices. This establishment is partronized by Christian workers of every name and nation throughout China, for its location is central yet quiet, its table good, charges moderate and atmosphere Christian. It is thus a hopper for loading and discharging furlough missionary cargoes and is an excellent vantage ground for meeting and making friends of Christian workers from all fifteen thousand other foreigners who are parts of China. Because for many years it ruled by an elected Congressional Committee

was operated by a Mr. Evans, its patrons style it "The Evanly Ome."

We found Shanghai the most furiously active of any city we had ever seen. Everybody upon the streets, none too broad. seemed running his best to keep the pace, or to improve it, and so avoid being trampled down by those in the rear who, having gotten their second wind, were bent on making better time! Collisions and even tragedies seemed imminent but seldom happened, for a cohort of turbaned, giant Sikhs had been imported from India and had been trained as police. One of these, placed at the intersection of streets, with imperious grace, with hand or baton or with both together, waved "halt," "proceed" or "retreat" to the onrushing human tides. This panoramic civic machinery surpassed anything I had ever imagined. None but tenderfeet like ourselves seemed perturbed or a bit anxious; on the contrary, as if to the manner bred and born, others seemed to enjoy it. Indeed, I was told that a large husiness man of Shanghai, the year previous, had retired from Shanghai to do business in the United States but had returned in eight months disgusted with the stupid business pace of Uncle Sam! Great stores a la New York and Paris were in evidence; like hospitals they were good to enter but better to leave. We were saved from wreck-insured a passage home by our round trip licket which had been purchased in Scoul before we weighed anchor.

The discovery of a business man, known in timately in his boyhood in the U.S., who served us with his auto, brought near for us attractions of the city far removed. The Foreign Concession of Shanghai includes three thousand Americans, six thousand Englishmen and

sadors at Peking.

Hanchow was next visited. The four hours Chinese country; to dead level expanses domed by sky, fenced by horizons and checkered by canals which served at once for travel, irrigation, drinking, washing and as receptacles of wastage of every sort. That the Chinese drink such water, boiled with tea, is probably their physical salvation. This country's landmarks are graves of every description, from the unburied coffin to timbered vaults and clustered mounds in little groves, recalling the adage, "go where one will in China, he can never lose sight of a Chinaman-living or dead." Before leaving Seoul Mrs. Deming had assisted Mrs. DeCamp in preparing a list of friends who might respond to a notice of our coming by meeting us at the station. That list was certainly inspired for we were always not only met but welcomed to their home and hearts and were made partakers of their spirit which was making old things new! Rev. and Mrs. J. H. Judson were our good angels at Hanchow.

The location of this city is strikingly beautiful. A considerable hill in the centre of the city gives a charming view of its salient features. Amid the decadencies of heathenism, West Lake will be always beautiful, but yonder chain of schools, colleges, hospitals and churches, the crystalization of American faith, hope and love, shall be for salvation unto the The shimmering waters ends of the earth. of the distant Chien Tang seem a fulfilment of the prophecy, "I saw a pure river of water of life clear as crystal . . on the banks of the river grew the tree of life whose leaves are for the healing of the nations." "It's all true," murmured Judson who slood beside me, and to my query, "what is true?" be answered, "That the outlook is as bright as the promises of God!"

Soochow, several hours north from Shanghai, claimed us for two days, with Dr. and

and a Senate of resident consuls, while its in- Mrs. Crawford and Hayes as our good angels. ternational affairs are managed by the ambas- Sonchow claims to be the Venice of China because of its canals, and the vestibule of Heaven for reasons less apparent. Perhaps of railway travel thither introduced us to real for its sky-piercing pagoda 250 feet high, the loftiest on earth; or possibly for it monastery of five hundred gods, which include Marco Polo and Chinese Gordon. To our mind its closest touch with heaven is the missionary plants, the most considerable one is Soochow being that of the Southern Methodists whose hospital is second only to the Rockefeller Hospital at Peking, in whose foundation it was a sharer.

> Nanking is on the Yangtse and its walls forty feet high and three hundred miles long inclose vast areas which are void of buildings. This is in part due to revolutions but chiefly to the fact that centuries ago the Ming Emperor, Yung moved the seat of empire hence to Peking. It has latterly become the great seat of educational influence from the kintergarten to the universities and theological seminary. Secretary and Mrs. Philip Gillett were our hosts at Nanking, than whom none could be better. They were the same dear friends as of yore, only more so, and sent loving remembrance to all their friends. Not only did they acquaint us which the sights of the city but by inviting prominent people to meet us in their home, the staff and the privileges of the university were brought within reach. Introduced to a class in the foreign school one morning, the acting teacher stepped forward and asked, "Are you Allen DeCamp?" To my answer, "I am," She grasped my hand declaring, "I am Jeannie Jenkins of Boonton;" and so I was face to face with a descendent of the family most intimate with my own in my childhood. Dr. and Mrs. Price were very He, professor of theology in the semkind. inary and paster of The Union Church arranged for me to speak at the beautiful Easter Festival Service of the latter on Sunday, while his wife, one of the twin mothers of the flourahing Women's Union Bible School and helper of the School for Missionaries children, had



Mrs. DeCamp address the latter. Dr. Macklin, having outgrown any harness, had been liberated by his mission, with the approbation of everybody, as angel at large, to foster every interest touching China's vital welfare. This he was doing and was by no means lacking in enthusiasm for "The Single Tax" of Henry George.

North of Nanking at Chufu we swapped the railway of civilization for the Peking mule cart of antiquity, for a detour of fifteen miles inland, an exchange greatly to our advantage. Thus we were able to visit the temple and the tomb of Confucius. "But how about the cart and the mule?" Well, the mule did not kick, and the floor of the cart thickly uphols. tered with straw and bedding, rolled smoothly along the sandy road with never a jolt or jar. while our guide, Mr. Wong, made our journey too short by the thrilling recital of his clevation from the abyse of heathenism to the pulpil of the Methodist Church. This son was led to Christ by his father who had casually listened to a sermon by Dr. Lowry through which he was won. The son's mother yearned for social distinction which was possible by the marriage of her boy to a woman with tiny feet. Such an arrangement was abhorrent to this christian youth who was rescued from maternal toils by paternal wisdom. father convinced the mother that the present time was one of transition when old things were passing and new things were coming to the fore, so that the best thing to do was to fall into line and, in this instance, give their boy a free hand in choosing his own wife. This was done and the half of the story which told how later a Chinese maiden emerged, was converted, educated fitted in all ways to be his true help-meet and was decovered by him was equally thrilling. We found their home the place of peace, for we were their guests for a night, and we recalled the prophecy, "There shall be a handful of corn in the top of the mountains, the fruit thereof shall shake like Lebanon."

We found the once splendid temple of Con-

fucius, "down at the heel;" an ancient tree which had fallen in the temple court had not been removed, the great library building was bookless, the pillars were weskening, no worshippers were there. It seemed to be "farewelling" the world. At the tomb of Confucius, some miles further on, all was different. It was the morning of a glorious spring day—a biennial festal day—and lines of people from every quarter were streaming into the inclosure where the great sage sleeps in the bosom of his clan. His grave's head was marked by an upright, inscribed, heavy tablet of stone, resembling in form an ordinary headstone in our homeland, though very much heavier. Beside it grew a large tree. Every thing was in good taste and the best order. It was stated that a well-to-do Chinese had lately donated \$20,000, for that purpose. Oh, how the people thronged those precincts! It was apparently a holiday, though some imitation money was burned, but most seemed more interested in us and our kodsk, and the little sermon preached to them by Mrs. DeCamp and interpreted by Mr. Wong.

When our immediate crowd was breaking up and we were leaving, a man stepped up and with the words, "I too am a Christian," claimed his place as a brother, and truly he seemed to be such.

At Taianfu, the guests of the Hibbards of the Methodist mission, we ascended The Sacred Mountain 5000 feet high whose summit is crowned by the temple of the great spirit. The entire ascent is made by a series of stone staircases cut from the mountain's flank, Some tiers are of hundreds of steps which, at an angle of forty degrees, make the ascent tedious and the descent fearsome! traveller is carried in a light chair hung from the shoulders of two men by straps and clutched by their hands, sidewise up or down the mountain as the case may be. At the summit we found the temple in ruins but the Holy Spirit seemed to breathe blessings from the heights above, the horizons beyond and from the visions of the earth beneath. As



having entered our chairs we were borne by Forbidden City. The Temple of Heaven and the quick stepping carriers to and over the brink of the first and most fearful staircase. We instinctively closed our eyes in prayer, opening them as we found courage; ever thanking the Father for the sure-footed deftness of our bearers, every clever step of all of whom, alone prevented our chair from becoming our bier.

At Tsinanfu, we homed with Dr. and Mrs. Johnson of the Presbyterian mission. Here, as in most stations, was a well knit plant with schools, hospital and a church which, none the less, had overflowed in a larger union enterprise, in this case a university. Here was an old time friend Dr. Samuel Cochran, a grandson of Mr. Robert Carter of New York, whose great grandchildren now number over sixty and all with Christian bias. The most interesting feature at the university was the "through the eye to the mind and heart museum," actually showing the differences in the size and locations of nations; their relative resources, developed and undeveloped; a clean home and a dirty home; the onward processes in road-making, transportation and civilization of every sort, in a truly inspirational manner. Four times a day the gong sounds and to a full audience of about one hundred visiting Chinese, a vital gospel address is given, concluded with "Gospels" sold for a cent each.

Peking was finally reached! The most intelligent farewell on leaving Seoul, the loudest and the last heard call was, "Be sure and take time to see Peking!" Alas! it was worthy of the whole six weeks! Possibly there may be another "next time." We early made connection with Dr. and Mrs. R. G. Mills who were kindness itself in the home and many places, especially in the interpretation of the ments are known to you ail. The Peking of The often used as symbols of God's Kingdom-

The Summer Palace are less familiar to most.

The Forbidden City whose residential priv-BCy for the emperors was assured by three enfolding wall cities was the palpitating heart of the empire until 1910. Since that date a silver dollar unlocks the mysterious precincts to anyone. The visitor is amazed at the prairielike vastness of its areas and the mighty tentshaped palaces which they carry, suggestive of nomadic builders; as well as at the exquisite art treasures of the museum which once adorned them, and muses-"How have the mighty fallen?" But have they fallen other than forward? Is this vanishing splendor other than the shining chrysalis from which imprisoned life has escaped, and with wings, to larger life and profounder achievement? These infolding cities suggest the telescope looking through which we may see visions. Yes, we see that it is indeed true! This Chinese people in physique is unmatched, in population is a fourth of mankind and in temper is pacific, having preferred boycott to the sword against nations and reason instead of pugilism for the settlement of personal disputes; it has thus contracted the habit of swallowing and assimilating its conquerors and holding steadily upon its pacific way. The Empress Dowager wearied at her people's cry for a war fleet; to save them to consistency. took the eleven millions of dollars which made the folly possible and built the Summer Palace therewith, for explanation adorning its lake with a marble vessel which could do no barm at all. This mighty nation seems actually to believe that the path of peace is a pleasant way! Does any one ask, "Can peace comport with poverty?" Yes, for Jesus the poorest of men was the Prince of Peace and offers his peace to all-has enough to go wonderful hospital one of the riper fruits of round. Our telescope shows that the Chinese the one hundred millions of dollars' Founda- more than balf believe Christ's message of tion placed by the Rockefellers in the hands of peace, for they most delight in parks which a committee for the amelioration of the con- are fullest of flowers, birds and little children, ditions of mankind. But these modern achiev- the three things in which Jesus delighted and



Are the Chinese on the Kingdom's threshold? Three-fourths of them are poor to the point of chronic hunger, and yet I never saw one discourteous, much less angry or in a brawl. But wasn't there a Boxer uprising? Yes, there was a patriotic spasm of anger at sight of the pagan governments of Christendom partitioning them for spoliation and exploitation, but they are quietly repenting it now in paying the indemnity, and The United States and Great Britain are repenting its imposition by remitting the same, which example the other nations must follow. Philip the Second said, "Time and I will win," but he didn't win for God was against him. Is God with China? Our telescope reveals that the further back we look the clearer was China's conception of God. It has never faded out. Confucius confirmed monotheism and the Emperor became his peoples' pitying father. We see the last Emperor of the Ming dynasty, despairing of keeping out the Manchu army, before hanging himself, writing a letter to the victor, to wit, "Spare my people who have done no wrong, and instead mutilate my body at your pleasure," which at least suggests vicarious, paternal intervention, the fatherhood of God! The Temple of Heaven whose compound is three miles in circuit is in disrepair, and yet more so its alter of sacrifice; but its alter of prayer is intact. Upon this large "triple, circular, marble terrace" open to the heavens for

centuries, and until recently and with no image, the emperors of China knelt to worship the one living God of the Universe! How naturally might this be made to reveal to them Jesus Christ, the World's Redeemer; the great High Priest, "Who ever liveth to make intercession for us." Does any ask. "Can dry bones live ?" We answer 'Yes, with the breath of God's Spirit upon them, every bone shall find its fellow, and clothed with flesh they shall arise and stand upon their feet an exceeding great army !" You will remember that this people already has a sacred mountain on which dwells the Holy Spirit. receive him into the Chinese heart is to arrive home-at Our Father's house. hindrance, has been the contradictory messages and activities of the preying governments and the praying Church of Christendem! But light is breaking in. One hundred and thirty mission societies in China have united to proteet China from exploitation. The people and the government favor the missionaries and their cause. General Feng Yu Hsiang, having himself been converted to Christ through the missionaries, commands a regiment of Ironsides, nine-tenths of whom are prayerful From all this the question Christians. emerges may not God yet use this marvellous people as channels for His wonder-working grace throughout the earth?

### Contemporary Korean Thought

#### J. W. HITCH

rean magazine, and while the translator has some idea of contemporary Korean thought. endeavored to follow as closely as possible. The significant thing in the article, is not so the Korean, yet he is not at all certain that he has everywhere conveyed the exact meaning of the author. Nor is he certain that in selecting the first article in the magazine for translation he has acted wisely, for the contents indicate that some other article might have been more interesting, It is hoped. however, that even though the article is

The following is taken from a current Ko- defective, it may serve to give the reader much what is actually said, as is the trend of the ideas and the sources from which they are apparently obtained.

> The list of contents is in part as follows: From the World of Strife to the World

> The First Liberty and the Second Liberty. Let us Begin with Freedom for the Farmer.



#### From Promoted Liberty to Practical Liberty.

1. A seed is set free by sowing, an egg is set free by hatching. If the seed is let alone, it will not produce flower or fruit. If the egg is left as it is there will be no beautiful wings nor pleasant songs. It is the hidden law of liberty in nature that the seed opens into the flower and from the egg the song comes forth. Humanity is a part of nature, so that when humanity sets up this hidden law of nature and advances, that is liberty. And we ought to realize that humanity facing upward is the greatest law and the greatest good.

In a certain sense the way along which for a long time past mankind has come may be described by one word liberty, and, moreover, the history of the modern world may be regarded as but the record of mankind's progress toward liberty. All movements of liberty for slaver, liberty for women, liberty for the people, liberty for weak and small nations and liberty for the fourth estate, have put forth shoots, sprung into leaf, blossomed and flowered from this seed.

2. These who discuss liberty speak of it from two different points of view. One says that the progress of liberty is from the inside outward, and the other maintains that it advances from the outside. The view that maintains that liberty is attained first inwardly and then works cutward, means that every thing made by mankind takes its outward form the inner mental idea, and that it is impossible for a society which has not yet been emancipated inwardly to attain to external liberty. For example, if I wish to go abroad, I can not begin the journey until I have first formed in my mind the idea of a journey to a foreign country.

The other view that inward liberty can not be attained apart from outward liberty has its most appropriate type in the materialistic views of Carl Marx. They insist that the human mind can not exsit apart from things. That the mind is after all but the product of

its surroundings. Therefore the modern mind is the product of the social institutions which have come down through many thousand years. Hence if we wish to reconstruct our minds, we cannot do it by changing our minds alone, but it must be accomplished through the reconstruction of the external institutions of society which are really the important elements in mind construction. There is no doubt that both of the above views contain a truth. In other words, the way to attain freedom or liberty is by uniting bodily and mental freedom in one.

That which is mind in man is that which has come through habit and heredity. As for that which is said to be produced by environment, background, surroundings and place, truly, it is clear that that is one part of the law, but, nevertheless, if you desire to produce new environments, advancing upward from habit and heredity, then assuredly you must have an inner suspicion by which you can determine all the defects of heredity which adhere in the sujects of heredity.

The moment this inner suspicion is aroused, that is the moment when the motive for mental liberty arises. When man seizing this momentary motive forcefully works to solve this inner suspicion, from that time, the facts in the outer surroundings which tend to upbuild or tend to pull down begin to appear and that which is defective is excluded and that which is good is included. Thus by the above process of exclusion and inclusion the outer is expected to reconstruct the inner phenomena and also to build a new spirit. Thus it is that outward liberty through the motive of inward liberty makes liberty real. In other words, the only way to attain perfect liberty is from inner liberty by deduction to outward liberty and from outward liberty by inducation to inward liberty; if it is not attained in this way it can not be attained at all.

 What is mental liberty? It may be classified as intellectual liberty, emotional and volitional liberty. The intellect which has not been emancipated is prejudiced, the emotion



and the will that has not been emancipated is bigoted. The knowledge, which has no independent way to investigate and criticise, which is shut in by prejudice and becomes the alave of feeling-will, and heredity, which excludes the opinons of others and stubbonruly holds to its own, is that which has not attained freedom. Just as Korean scholars, stubbonly set in their own opinions, will follow no law if it is not the law of the Former Kings. So the bigoted believers of religion consider that there is no truth apart from the creed they believe, and the scholar excludes every other theory except that which he believes.

The same is true of emotional and volitional liberty. When we Koreans hear of a love affair which has naturally arisen between a man and a woman, we consider it a strange thing. And narrow-mindedness imprisons a man in his own blind feelings, and enslaved feelings cause many useless controversies to arise; these are examples of unemancipated feelings.

The bigoted will enslaved by authority and ambition takes materialistic force and tries to settle everthing with it. Such things are the results of unemancipated wills.

Therefore, without question, full liberty of intellect, feelings and will precede perfection of character, and accordingly perfection of character is finally followed by social emancipation.

When speaking of manual liberty the thing we always remember is Bacon's theory of the four idols. Bacon declared that these idols are the greatest devils of mental liberty : 1st Idols of the tribe; that is, superstitions common to all races. 2nd Idols of the cave; that is, superstitions due to personal prejudices, dispositions and circumstances. 3rd. Idols of the marketplace; that is, those due to a person's own views. 4th. Idols of the theater; that is, those due to a person being poisoned by a theory which he believes. Just as the actor acts a false part on the stage, so a man acts falsely because of a theory in which he believes. It deeply important: one, a system of organized

which has not been emancipated is blind, was Bacon's foresight which enabled him to point out these four idols, but the idea itself is an evil that may be found in every age and every race. It is not too much to say, although there may be difference in quantity, more or less, that any age, whatsoever, contains these four idols of the intellect.

> In ancient times all peoples made fire, water, trees and stones the objects of worship. This was one of the most common superstitions of humanity. Such superstitions have now disappeared from the civilized world. However, even yet, humanity stubbornly holds to its own religion and absolutely excludes all others. Speaking from the standpoint of races, racial differences, by mean and narrow acts despise suppressed peoples. This is another example of ancient superstition. As men's faces differ from one another, so do their personal temperaments and surroundings cause them to have different prejudices. Particularly are prejudices caused by surroundings many and common in the world. For example, the preacher thinks that there is nothing to be considered in the world but religion. On the other hand, when viewed from the standpoint of the politician the world looks as if it ought to be subordinate to politics, and so a man's prejudices vary with his surroundings. Furthermore, man has not only become the slave to such prejudices, but much so the slave to social relationships. The adherents of Yang Ju (a Chinese philosopher who taught the doctrine of selfishness) called Mook Juk (a Chinese philosopher who taught the doctrine of universal love) a thief. And one who commends Nietzsche says that Tolstoi is wrong. Such prejudices and superstitions will diminish in density as the current of civilization flows on, and such diminution will prove that the mental seed which is called mind is advancing from liberty to liberty and, too, as the mind attains liberty, outward liberty will unfold also.

4. Respecting outward liberty there were two different standards which were regarded as



place; and an other which put the relationship of man with man in the chief place. In the past the standard among all peoples was the standard of relationship.

If we go into the organization of the nations: nations were not organized with man as the standard, that is, it was not said that the nation was organized with the object of helping the people, but the object was rather to fix the relationship of king and subject, and of ruler and people. If welfare came to the people through this system it was not because the system intended it. Even though a tyrant brought misfortune to his people, if by helping the people he was protected, it was allowed-It was thus in religion and morals. For ex' ample, in the relationship of father and son. the relationship was the organizing principle, rather than the personalities of the two. In our Korean customs the personality of the son is disregarded. If his parents command him to marry while young he can only obey his parents. Why is this? The system is regarded as of more importance than the personalities of the father and son. This was also true in the relationship of husband and wife, and also between an old person and a youth. In religion, the relationship of priest and people was regarded as more important than their personalities. Therefore in ancient religions the status was maintained by this relationship rather than the religious thought of the people.

Now the first step towards liberty is to reconstruct the standard, for the virtue in such relationship has for a long time past been the chief supporter of the custom. This is written large in recent history. The so-called republics have advanced the standard of the people among the nations. In religion it was advanced by the reformation, and in ethics and morality through the individualistic liberty of the present age, and in economics the activity of the fourth estate is crying it throughout the world. Through economic reconstruction the standard is changed from

society which put man himself in the chief that of relationship to that of man himselb. that is, the organization of society on an economic basis turns from that of the relationship of capitalist and laborer to that of purely man. If from to-day the organization of the economic society of the world could be emancipated the appearance of the world of mankind might be greatly changed.

> 5. The mental and physical liberty above spoken of is but a glimpse of the human movement common to the world. Now if we quietly turn our heads and look at the movement for liberty in Korean society, we have a feeling that it is far in the future. Koreans even now look at the flowers in another's gardens and admire them, while their own gardens are full of briars which they quietly pass by. A month ago I was travelling in a district in South Pyeng An province and an official in a county office said in part to me as follows: "I have been a chief secretary for about ten years and I have been commended by the authorities for my work, the reason being that I had good feelings toward the present and former Government-General. 1 was convinced. that I must act in this way and when the independence movement began I expressed publiely my opposition. For I thought that had I been in the place of the Governor-General I would have had to do as he did. To-day having quietly considered my opinion of that time, I reprove myself, for it was through this movement a new Governor-General was sent over who instituted a civil government and it must have been because of defects in the former government that a new government was And if we consider present-day Korean society, things that we could not do formerly, we can now do. When I saw what magazines and newspapers were permitted to publish, and what was said in public speeches and lectures under the name of free speech, I perceived that I alone had been ignorant and had not the foresight to see what others had complained of as defects, and so I realize that there are many things planned for the welfare



of the people, even if people, as foolish as I, do not know it."

These few sentences that I quote from this man's conversation are not quoted because I am sure that his opinion is correct, but to show from actual experience that a man's opinion is bent in accordance with his surroundings. If we think of what he said about changing his opinion, we might regard him as being formerly shut in by his environment and responding to it, without an eye quick enough to look beyond that environment to things beyond.

In a like manner all things of life are thus limited. The average person is just wandering around in heredity not knowing whether it is right or wrong; just as a worm which was born in a red-pepper hull does not know the taste of red-pepper. This is the reason why liberty is not easily attained.

Why is it, when the present day Korean people shout so enthusiastically for liberty, that

they do not realize it? There is but one reason, it is because most of them have not yet been set free from their inherited environments.

Look! Is there anything at all that has been emancipated in Korea? How about the relation of father and child? How about the relation of husband and wife? How about the relationship of old and young? How about the relation of teacher and pupil? How about the relation of nability and common people? How about the relation of governor and people? How about the relation of rich and poor?

It is quite certain that if compared with what was hitherto, liberty to a certain extent has taken form; but this is but the liberty of attempt, not of reality; this is a controversial liberty not an actual one; this is a kind of liberty that leads society into chaos and obscurity, and not to a systematic development. We Korean people must pay deep attention to the word liberty. We must indeed.

### Leaving the Land of the Morning Calm.

Being a brief and incomplete history of the religious adjustments of a missionary's daughter in America.

The missionary's daughter set sail for that land of great accomplishments, America. She had been told that she would find an active and subtle kind of adversary who would try to "destroy her faith" in the Bible. But she felt that she carried as armor, the knowledge gleaned from pamphlets the "faith of her fathers;" and various forms of religious training and so she started out with a certain swing feeling of security in that respect. She did not distinguish between the armor that was her own and the armor put on her by others and wern from habit. She went directly to a boarding-school in the East, which carried just such standards as those under which she had been trained. She looked for evil and found good, which was best for her, for it made her respect her companions first. She found a great deal in the school which was able to help any girl to a richer Christian life.

As the missionary's daughter mingled with other girls, she took for granted that their home training was similar to hers, and in a number of cases this was so; but gradually she realized that in the majority of cases there had been a lack of supervision. Then she saw that those who held high standards were stronger than she was, for what they had fought for had become peculiarly their own; but she saw too that there were others who. if they conformed to the ideals of the school. did so out of respect for authority and not from any belief in the value of those standards. There were those also who thought not at all. She found that there were some very subtle temptations which she and those trained as she was, had to face. In the first place, though none cared to be openly antagonistic. the freedom from parental restriction seemed to be a frank relief in some cases where the convictions by which their lives had been



ordered were not their own; for others, the fact that without preparation they could recite as well as many made it easy to fail to get the greatest good from the Bible courses; again, because it was easy to conform outwardly to the standards of the school, it was easy for them to hold these standards lightly, to think that they were superior to them; for the misisonary girl, because she had been used to sermons in a language she did not understand, it was easy to appear to listen and to fail to store away in her mind what would have helped later; still again, one was constantly tempted to lower standards from their point of view even if it was not so from the point of view of others; and lastly, it was easy to be inactive Christians among so many strong leaders, to slight, to neglect, to misuse the strength which the missionary's daughter should have summoned for sid.

Thus the missionary's daughter passed through the school, finding that in spite of a more in tensely Christian background, she was after all a very average individual, subject to just as many and as difficult temptations as others. Sometimes she was acutely conscious of her weakness and sometimes she felt strong because of help she was weak enough to be willing to receive. She learned that she could not fight alone even that familiar foe which lies within. She failed to make many of the adjustments she might have made with less pain at this time. She was so surrounded by shields that she still fait strong against any attack. She chose a college which is well known as Christian, and not a denominational college or a state university.

At first, college life was very bewildering for she found many points of view. Naturally the girls felt more mature and already had more or less settled convictions. She found that many were ignorant of some of the knowledge that she had, and that she was vastly ignorant of the knowledge they claimed. She did not know how to go about adjusting herself to the situation. For example, she had been taught that dancing was wrong, and she

did not see why other Christian girls did not hold the same opinion. Even girls from the same school she had attended were able to join in that part of the social life. In her quandary she found Christian girls who had made the adjustments. She found that there was no evil connection in the minds of the girls who danced, and for that reason they were able to express their joy in fellowship in that natural way. As she associated with them she saw that they were strong enough to stop when there was evil in it for them. She wished she could rid her mind of the evil association, and so she did as she judged others; but for herself, she could not and did not dance. Her position was not novel, nor was it difficult, for serious college students respect the convictions of others.

She found, too, that though individual independence was the rule, the student body was insistent that it should not narm the freedom of the majority or the character of the college. The frivolity which at first she thought too abundant, she found, both because she learned to look deeper, and because it was wartime, to be less characteristic than a seriousness tempered with an irresistible joy in life. Because of the seriousness with which the students assumed self-government, she knew that whatever their creed or belief the great majority had the Christian virtues of honor and respect for the rights of others, and her aloof, critical attitude changed to a sincere pride and joy in fellowship.

Sophomore year was a year during which she had to decide her attitude in several matters. In zoology, of course, she met a theory against which she had been warned, the theory of evolution. She believed the evidence that was presented to her, but she was loath to believe that it was evidence to prove that theory, for it seemed to lack both beginning and end. The statement of the professor that it was still a theory and that it was beginning to be disapproved by some eminent scientists seemed very significant to her, but the majority in the class had been trained to consider it



and, since all the text-books were based on it, she often had to reconsider her attitude, though no one attempted to force her to abandon it. Thus again she did not adjust herself as she was expected to, but she was taught tolerance for other points of view. A doubt did creep into her mind of her ability to be scholarly.

At the first meeting of a Bible class on "Prayer" each member was asked to write on an unsigned slip of paper what prayer honestly meant to her. The answers were a revelation to this girl-"Absolutely nothing at all," "A psychological attitude," "A process by which one tries to get oneself in harmony," etc., on to conventional answers such as hers. She knew that these girls had not learned these answers in college classrooms for they were only sophomores, and she was touched that girls holding such opinions should come to the Bible class. As she thought over the answers afterwards she was convinced that if prayer meant only a psychological attitude she could not pray, and she knew that it meant vastly more than that to her. Discussion of the O. T. miracles led her privately to the discovery that the Christian conception of God is much greater than the heathen conception of God, because the Christian God is able to make rules for the universe and then do His great deeds within those bounds. He does not have to be forever breaking His rules to do anything mighty, though He does reserve the power; and a study of the idolatrous practices of the Hebrews made her glad she had the benefit of Christ's interpretation of God. She would have been all right if she had been able to rid herself of the idea that she ought to have adjusted herself more to the views of others.

It was the same way in philosophy class, Every time she studied the view of some philosopher she did not let it merely pass through her mind, but began to wonder how it would affect her views. Once a young missignary from Turkey told her that Turkish

only scholarly to accept the theory as fact; students were no longer satisfied with the conservative view his father had taught and that Korea would inevitably come to that position too, and so she tried to consider radical views seriously. But the more she floundered, the more she became convinced that there was some thing ineradicably Presbyterian about her, and if she wanted to stay Christian she would have to stay a conservative Presbyterian Christian. She made her adjustments to this position and whenever she was adjusted she was at peace,

> During the time of her conflict she knew she was neither solitary nor far from help. Older people who had made their adjustments were ready to encourage her; in classrooms wise lessons on life were introduced: in the Christian organizations there was always fellowship; in the college organizations there were the traditions; in the Sunday services there were the discourses on adjustment to life; in the spirit of the times there was a new realization of man's dependence on religion in his moral life, and she always knew where she could turn for aid when she wanted to be alone. The president of the college both in her chapel and vesper talks, and in her Lenten Bible class for seniors, was the most popular medium of encouragement, for her lessons from the Bible itself were balm to the growing pains of the students.

> The conflict that the missionary's daughter made was different from that which she had anticipated, but she was enabled to make her decisions. This conflict is not pecular to missionaries' daughters for there is not one true line of division. The conflict that remained. the conflict that involved her attitude toward the decision of others, ceased when she ceased to hunt for the fallacies and looked for the fruits. "By their fruits ye shall know them", and she saw good fruit already maturing.

> She had joined the organization after allowing America one whole year in which to tempt her to stay. Somehow this girl, though she learned to see opportunities in America and



stayed long enough to know that she might the Bible to people who did not know it, in the have been happy there, never could abandon Land of the Morning Calm. the belief that she would be happiest teaching

### Hamheung.

BY L. L. YOUNG.

east coast of Korea, is situated 90 miles directly north of Wonsan, and 13 miles from So Ho, its seaport town. The city lies nestled around the Hamheung plain. This ridge iles between the Toksan and Yungchan valleys. Up these valleys, and stretching some seventeen miles to the sea, is the largest level section of farming country on this coast. The abundant production of this furtile plain provides for the large home population and makes possible the exportation of many thousands of bags of rice and beans each year.

As far as we can ascertain the city was founded by a tribe of the name of Yawjin about eight hundred years ago. This tribe surrounded their city with mud walls and held it against its enemies for about two hundred years, at which time the forces of Yun Kwan captured the stronghold and united the whole surrounding country into one kingdom. Three hundred years ago during the reign of Son Jo. the fourteenth ruler of the Ye dynasty, strong stone walls were built about the city. These remained in tact until the coming of the Japanese in 1906. From that time the gates were not closed at night and gradually the massive stone walls gave place to the broad streets which we find to-day.

Hambeung tradition has it that when Emperor Ye, the first of that dynasty, was deciding where he should build his capital he thought for some time of selecting Hambeung but finally decided that Seoul would make a more central bub for his universe. However, later, apparently he saw the error of his ways for when domestic troubles arose he betook himself to the quiet little village of Porgoon a

Hamheung, one of the largest cities on the short distance to the east of Hamheung where, surrounded by ancient splendor he lived for several years and where to the present time many relics of his glory are the end of a mountain ridge that juts out into preserved. A short distance to the northeast of the city are the tombs of his parents surrounded by a large grove of pines. This is now a favourite picnic resort and is one of the places worth seeing within easy reach of the

> The people of Hamheung have always been considered conservative and clannish. "Yalgai," so they say, describes their character. That is the say, they keep on nagging to have their own way and fight to a finish for all things Hamheung. They have always had strongly independent tendencies as corrupt governors and magistrates have on more than one occasion learned. Once a mob humed the government offices and compelled the unjust governor to flee for his life to Seoul.

Many changes have come to Hamheung since the days in 1905 when her gates were flung open to the world. Broad streets intersect the city. Outside the East Gate formerly, perhaps, the poorest section of the city, is now rapidly becoming the most important one. The government higher common schools, the Board of Trade building, the new offices of the local newspaper, the penitentiary, the railway station, and the soldiers' barracks are all in this section. Here, too, the new court house will soon be built and many other public buildings are planned for the near future. Here, ten years ago, land could be bought for forty yen per acre. Now the best building sites are selling for thirty yen per six square feet. In this section a house that was purchased for three hundred



yen three years ago, recently sold for two thousand eight hundred. Building lots that were purchased in the main part of the city for two hundred yen, fifteen years ago, are now held at about twenty thousand. This is some indication of the material prosperity that has struck this old conservative city.

The main railway through this east coast, passes through here and is now operated for forty le further on. A branch line, which will eventually go via Chang Jin to Haisen on the Yalu river, is now completed as far as Orichon, some forty le away. The city is supplied with electric light and running water. Several manufacturing concerns, such as saw mills, foundries, rice hulling mills, are now in operation and it is rumored that ere long some concerns are going to begin operations on the sites reserved for manufacturers, cast of the city.

There are two hospitals in the city. The one built by the government is the largest and best equipped. It has a capacity of two hundred beds and a daily clinic of over two hundred and fifty. The Christian hospital operated by the Canadian Presbyterian mission is now undergoing repairs and improvements and will accommodate about fifty patients when finished. In addition to these there are several dispensaries and small hospitals run by Korean doctors.

The city is fairly well served with schools; the government middle school for boys, which has an enrollment of four hundred, being the largest. The agricultural college, the commercial school, and the Christian middle school are all filled to capacity. A normal teachers' training school is being started by

the government and will be in operation shortly

Christian work was begun here by Rev. W. L. Swallen, D.D., in the year 1896. Two years later when Rev. D. M. MacRae took over the work for the Canadian mission, there were fifteen Christians in the city. Progress since has been slow but the conservative old city has gradually yielded, so that to-day there are three churches and a fourth place of meeting where as yet evening services only are being held. The boys' Christian primary school, in which are enrolled three hundred pupils, is financed and managed solely by the local churches. One of the churches operates a kindergarten in which there are one hundred and thirty pupils. The Young Men's Christian Association, a branch of the Seoul association. is flourishing under Korean Christian management. In addition to religious instruction it is giving some training in athletics, music, and manuel training in carpentry. It conducts a one-year-course day school where excellent work is being done in preparing students for their high school entrance examinations. The reading room is a popular feature and many among the young men of all classes avail themselves of its privileges daily. This association is doing a much needed work in filling the gap between the non-Christian community and the church. It may be difficult to estimate just what is the general effect of Christianity upon the city but we can say with confidence that Christ, to some extent, is being exalted in the lives of many of all ranks. and this we believe is slowly drawing the city unto Him.



### Her Summer Holiday.

#### KATHERINE WAMBOLD.

Holding a Bible class in a new village in March, two Korean women teachers and I had special enjoyment not only in being able to divide into separate classes for teaching different subjects, but in finding no Christian women at all in the class for learning to read the vernacular. There were inquirers only in this class, for every Christian woman could read, and read well. We all had simply a blissful time, for if the women can read their Bibles for themselves, the teachers can get some solid foundation work done so that later these learners can in turn become teachers. Of course this is aside from the blessing they receive from being able to read their Bibles in such a way as really to feed on the Word of God.

We inquired diligently as to the cause of each one's being able to read so well as she did, and we found that last summer the sixteen-year-old daughter of the Presbyterian church leader, the "young soo" there, had cooperation,

taught them. She attends Ewha school, and spent her summer vacation amusing herself by going from house to house teaching the Christian women to read. I am sure she did not have an easy time, for grown-up women have first to be persuaded they can learn, before the teacher can "begin to begin." Then after the start is made, it is an even longer and tedious process than it is to teach a child his first music lessons, to connect the keyboard of the piano with the written staff.

Often when one is supporting a girl in a boarding school, one wishes there were something a girl could do, for her own good, as well as for others. It seems as if here is something she can do in her own country village in the long weeks she is at home from school in the summer.

Full of the joy and enthusiasm that class of reading country sisters gave us, we prayed blessings on the head of the little maid from Ewha. It seemed an example of union and

### Why I Became a Missionary.

MARGUERITE G. ENGLISH.

missionary that I do not know just which ones to mention first. The principal reason is probably the one given by many others that I was made a member of a missionary cradle roll called "The Little Light-Bearers." I received a beautiful picture card as a certificate of my memership. That picture card was a big influence in my life. It showed a group of little white children carrying lights to their little brothers and sisters in other lands. From that time I think the seed of missionary interest and love was planted in my heart. I wanted to be a light-bearer and carry the glad tidings of Jesus' love to those who dwelt in darkness.

When I was a little older I had some definite

There are so many reasons why I became a experiences of the power of Jesus Christ in my life and I became a member of the church. The Bible became very precious to me then and as I was searching the Scriptures I kept running across passages which aroused my missionary zeal. I soon began going to mission circle meetings and helping with missionary programs in the Christian Endeavor My family did not object to this Society. missionary interest as long as I was willing to work for missions in the homeland, but as soon as I mentioned the foreign field I met with a great deal of opposition.

> I received my call to the foreign field at the beginning of my junior year in college. I felt definitely called when I was on my knees in prayer and it was then I made the great



there seemed to be so many reasons in my mind why I should not go, I felt that in order to satisfy myself I must write out in separate columns the reasons for going to a foreign land and the reasons for not going. The reasons for going outnumbered the reasons for not going and I felt the Lord had been directing my thoughts. My heart bad surrendered then and I was willing to be directed by his Spirit. I signed a Student Volunteer declaration card shortly after this My mother felt definite spiritual experience. so badly about the action I had taken that for her sake I withdrew my name from the Student Volunteer Head Quarters in New York, although I knew at the time that the withdrawal of a formal declaration would never keep me from doing the Lords's will when it came time for me to go. One of my favorite songs then was, "I'll go where you want me to go, dear Lord, I'll say what you want me to say."

For twelve years after the signing of that declaration I worked for the Lord in the homeland and attended foreign missionary conferences almost every summer. One summer I went to a big Christian Endeavor conference. I think every state in the Union was represented and the meetings were most inspiring. I was given the opportunity there to stand with others who were planning to be-My plans then were come missionaries. directed toward missionary work and I could not turn aside when I felt that the Lord was leading me towards the fulfilment of this purpose

I taught in a fashionable boarding school for over a year, but that work was not at all satisfying and I wanted to be nearer home. Then I went to Cornell for further study and after that took up library work in my home town. I did apprentice work for a year in Yale University library which was just a stepping stone to four years of work in our public library. How I did enjoy the story telling hour once a week when I told stories to children of all nationalities. And then too, my

decision to go. Before making this decision Camp Fire girls at the Italian settlement house connected with our church were a great For three consecutive summers I joy to me. went with my Italian girls for an outing. Once we went camping beside a river and twice we went to the seashore. At the end of each outing, during which we had spiritual meetings together, my girls signed cards telling what they planned to do the coming winter in order to show their loyalty to Jesus Christ. I think we all received much blessing from these meetings together.

> My library work was the means of assisting me to take a normal school training course in preparation for missionary service. During the first year I went to school mornings and worked at the library afternoons and evenings. I was not permitted then to work half-time. But the last year I gained permission to work half-time at the library, so I worked there evenings from six until nine, and did school work mornings and afternoons. Because this normal training has been such a big help to me. I feel that it was well worth the labor and expenditure of energy. I thank the Lord for those years of preparation and for the opportunities He has given me.

> My last year in America was spent teaching in a country school. I was glad I chose a country school in preference to a city school. because there I learned what real hardship meant. Without that experience I feel that I would not have been ready for the hardships of a missionary life. There was so much sin and vice to be fought among country children, such as stealing and lying and swearing. I went to the country thinking that there children would be little angels away from the temptations of a big city, but I came to the conclusion that no one is an angel in this world. During that year my call came to go to Korea to teach for three years in the Pyeng Yang Foreign School, and, as many of you know, that term of service was the Lord's door for missionary service. So through His grace I entered into the great by of that



#### Notes and Personals.

In the frontispiece we give a photograph of some of the second generation of Korea mis- Mrs. Grierson in Songiin on April 29th. sionaries. The name of those appearing in the picture are: Mr. and Mrs. H. H. Underwood, Rev. and Mrs. H. D. Appenzeller, Rev. and Mrs. B. Adams, Dr. and Mrs. D. B. Avison, Mr. and Mrs. J. B. Reynolds, 'Rev." and Mrs. J. V. Lacy, Miss Eva Hardie, Mrs. J. E. Fisher. (nee Miss Bessie Hardie) and Miss Olivette Swallen.

Those designated by an asterisk appear in the group by virtue of marriage. Miss Alice R. Appenzeller and Mrs. W. A. Linton (nee Miss Charlotte Bell) were unable to be present when the photograph was taken.

Miss Eva Hardie left Seoul on May 14th for the U.S.A. She is engaged to be married to Mr. C. Wilson. Miss Hardie has been filling the position of Assistant Secretary in the Christian Literature Society for the past year, and has rendered valuable service. We wish her every blessing in her new life.

Mr. and Mrs. F. M. Brockman and family left Seoul on May 19th for a year's furlough in the United States.

The Rev. and Mrs. F. E. C. Williams have returned to Korea from furlough, and taken up their work in Kongju.

Mr. and Mrs. Bonwick returned to Seoul on May 19th. Mr. Bonwick left Seoul in March 1922, on sick furlough which he has spent in Canada, the U.S. A. and England. While his health has not been restored we hope that if may be in the near future.

Miss M. M. Rogers has been transferred from Songjin to Yong Jung.

A son, Kenneth Miller, was born to Dr. and

Mr. Sidney J. W. Clark, who is making a trip through the Orient for the purpose of studying indigenous churches, visited several missionary centres in Korea during May.

Professor C. L. Sitterley, of Drew Theological Seminary, accompanied by Mrs. Sitterley, visited Korea during May.

#### How to Make an Ice Box.

Take two packing boxes of suitable size and fasten one inside the other in such a way as to leave about three inches all round between the two boxes. Stuff this space with powdered charcoal, or saw-dust, or excelsior, or straw If either of the latter two is used, the inner surface of the outer box and the outer surface of the inner box should be covered with paper: the crinkly kind such as fragile things from home are often packed in. The door should be of the same thickness as the rest of the box, and should be lined and stuffed similarly. A sash-lock for a window makes an excellent lock for the door. If you wish, line the whole interior with galvanized iron and give three coats of bath tub enamel. Shelves to suit and pan for the ice with suitable drain and outlet complete the box. The ice pan should be arranged for on the upper shelf. A rubber tube can be used to conduct the water to the outside. You can make a very good box that will surely REFRIGE for less than ten yen. If you go to Wonsan Beach this summer, you will need such a box. The Association expects to have over fifty tons of ice for sale. The price will suit you. You will surely congratulate yourself if you plan to make full use. of this facility.



## The Korea Mission Field

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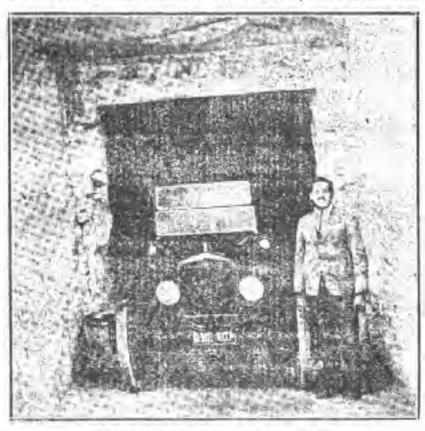
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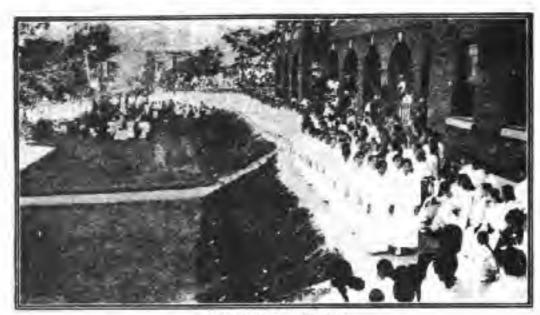
In the above picture we see a "FORD" which Mr. Carter has adopted at Luxor in Egypt, and he "garages" his car in an Empty Tomb near the famous Tutankhamen's. Facts are stranger than fiction, and it is a fact that the tomb is made just wide enough to admit a "FORD".

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MAY DAY PROCESSION (Ewha Haktang, 1923)



"THE CONSFIRACY OF SPRING,"
(The Queen, Flowers, Elves.)



# THE KOREA MISSION FIELD

### A Monthly Journal of Christian Progress

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#### Editorial.

#### Will the Christian Church Function Today?

#### VIII

The Supreme Imperative.

A lady stood surveying the display in a NewYorkIshop window and was heard to murmur, "Dear me, how many things there are that I do not need!" Man's real needs are few, his necessities fewer while his imperatives are fewest of all. These last, however, are fer-and-away the most important because they color and condition everything else. An imperative for breathing is air, for reasoning is sanity while for spiritual life it is love; "without love I am nothing!"

THAT there is confusion in many minds as to just how love is the supreme imperative is not strange when we consider that there are three kinds of love, viz., instinctive, reciprocal, and moral love. Instinctive love is innate and is seen in parents, especially mothers who cannot help loving their babes better than they love themselves. Reciprocal love is of the give and lake order. The object loved is worthy of our love because he loves us. To accept his love and to withhold our love from him is to be grossly unjust by withholding from the other his due. Moral love, which is the supreme imperative, on the contrary, operates not in view of the object's worthiness of our love, for he may be, and without any good reason, our deadly enemy; but we love him because of his worth. The vital Christian contemplating a gutter drunkard, discerns in that unfortunate the possibilities of noble manhood, as in the case of John B. Gough, and undertakes with utmost and unceasing endeavor the outcast's reclamation; even as a sculptor having considered a rough block of white marble remarked, "I see an angel in that block of marble and I must bring it out." It was this moral love that led our Father God to give the Son of his love that the world might live, and constrained the Son to make the Father's love effective through his death and resurrection. This love enabled the Apostle Paul to live his wonderful life and to translate his experiences of its necessity and its power into the human language of the XIII chapter of I Corinthians. In that brief chapter Paul solemnly affirms that if any one possessed of the eloquence of men and of angels truthfully makes known all the knowledge of the past, present and future, including the mysteries of the earth and the heavens; bestowing all his goods to feed the poor and his body to be burned; such gills and sacrifices, apart from moral love count nothing. Jesus had already declared, "Only one thing is needful;" Paul, Christ's greatest interpreter, declares that moral love is the thing. Having this we have all things, which forthwith fall is line and become accessory thereto!



NOTICE that Paul's appeal is not to a nation nor to the Church as an institution, but his challenge is to the individual:—"Though I speak—bestow—give." This moral love is contagious, catching; propagated by contiguity and contact, and men are perishing for lack of it. It would seem as if the individual foreign missionary would easiest understand and respond to this challenge. He already has forsaken home and the amenities of Christian civilization that he may rescue multitudes, drugged to unconsciousness by superstition and by sin, to hope and faith in things that are better. Yes, the missionary can do all this, but is it really worth while to impart a botter, while leaving out the best? If we educate a pupil out of superstition into no religion, endow him with a stronger body and acuter mind which will make him fourfold more a menace to his people and to the world what doth it profit? While teaching these things they should have been saturated with righteousness and illumined with the supreme imperative, love, without which everything else in earth and in heaven amounts to nothing!

THE inculcation of the Supreme Imperative, we conceive, does not depend upon facts taught from school hooks, nor from Bible texts expounded from the pulpit, nor from philosophies of religion tabulated in theological seminaries. In the last analysis it depends on life. For this greatest of all achievements, we require and are looking not for a spirit, but rather for three spirits. The Spirit of Jesus templed in the spirit of a believer, and the two cooperatively appealing to the spirit of a truth-seeker; the latter yields, and the three coalescing, a Christian church is the result.

THIS brother won to Christ by us, and the vision of the Christ he saw within us, is to be kept as he was won; yea, and will be kept so long as the vision fails not! So long as in us he shall realize the look, touch, voice and love of Christ he will stand firm because on the Rock of Ages. But what if the missionary shall falter? What if through neglect of the Bible and prayer. Christ's Spirit should vacate his soul and the convert looking, should see only an ordinary man. Instead of a Christ-imparting Christian, a man ever gladdened by goodness, he shall behold one impatient, harsh and perhaps envious of a fellow worker; or in the pride of his heart, thanking God that he is better than his fellows. Must this shocked and disallusioned convert, who relied too implicitly upon us because we rested too lightly upon the Christ, be left to stagger backward to his wallowing in the mire of sin, and all our past efforts in his behalf count for nothing? "Forbid it Almighty God!" God's reinstatements carry a "plus" which means humility. Having failed we are to confess our fault to our brother whom we made to stumble, and our sin to the Savior whom we denied; and forgiven are to seek a closer bosom place in Him and a fresh commission to feed his lambs, and through diligent and prayerful obedience are to be kept by the power of God through faith, "a faith that works by love and working purifies the heart." that the vision may not fail nor the people perish, through our lack of moral love that never fails!



### May Day at Ewha Haktang.

E. W. KOONS.

Six hundred winsome Korean girls, big and little-with a good sprinkling of sturdy boys in the kindergarten section-made a sight not soon to be forgotten.

This great school for girls began celebrating Founder's Day in 1908, when Mrs. M. F. Scranton was crowned first Queen of the May. The school was then twenty-three years old, and had 112 students in two departments. It now has 675 in five departments.

The afternoon opened with a "grand march," which in the words of the old-time advertisements "employed the whole strength of the company." See the accompanying picture, though no printed page can give the effect of the massed columns of white, relieved by glossy braids of jet-black hair, set off with scarlet ribbons, or of the rainbow display the kindergarten afforded.

The Queen of the May was Miss Edna Van Fleet, who is leaving soon for her first furlo, after five years of service in the kindergarten and kindergarten normal departments. Attended by flower girls and all the other paraphernalia of the occasion, she made a charming queen, and the whole crowd of spectators joined, though inaudibly, in the greating of her relinue, when they pronounced the magic words "We crown you our Queen."

Two hundred and seventy-five girls from the first Ko Tung (Higher Common, corresponding to our "Grades" in the U.S., ) year and upward, performed a most charming drill that was to many a revelation of what can be learned under competent instructors. Here, the opportunity these girls had, but could not ahake off a feeling of oppression, as one thought of the uncounted thousands, who will never have even a peep at such an education, though they would welcome the most meager opportunity.

The may pole has passed into the care of the kindergarten, and no band of tots ever went through its evolutions more earnestly, though one was tempted to give the first rank to the faithful four who perched on the base of the pole, and held it steady. It was pretty early in life to learn that "They also serve who only stand and wait."

The common school (first to sixth grades) with its 325 students, gave a series of calisthenics that was almost faultless in execution, and represented not only unbounded pains and care in teaching, but an increment in health, self-control, mental discipline, and ability to act with others, that will be invaluable to every girl through all her life.

"The "Conspiracy of Spring" adapted and translated by one of the Korean teachers, was the culminating feature. Spring, the Princess, was welcomed to her realm by her retainers, Swallow, Butterfly Laughing Brook, Blue Sky, and even by the woodland elves. These last deserve a word of praise for the nerve and zest with which they carried out their part, adding the comedy that greatly enriched the whole play. Spring was grieved and inconsolable, because beyond her power to reach, there was a little child who lived in the crowded city, laboring from dawn till dark, knowing naught but toil and misery.

One after another Spring's attendants tried to rescue the child, but in vain. Laughing Water lost her way down a city ditch; Blue Sky could not win the child's attention while she was shut in by high buildings; Swallow's sweet notes were drowned by the roar of as during all the program, one rejoiced over machinery; even the elves came back dismayed and empty-handed.

> But Dawn, with her rosy glow and charming ways, found the little girl, and brought her to the Princess. Alas, she did not know how to play, and every heart pitied the lonely little figures, more pathetic than ever, when

she found herself made free of childhood's beritage, and unable to use it. A word must he said for the excellent acting of this girl; no one would have guessed that she came from one of the best homes of the city, when she stood there, so utterly forlorn; a living arraignment of the industrial system that is feeding to-day, as did the Minetaur of old, on the youths and maidens of these Eastern lands.

But the spirit of play is infectious, and it was not long till "The Farmer in the Dell" carried even the little factory girl away on girls of Ewha shall share in doing for the girls is showing. children of Korea!

For the first time admission was charged. and the result was the addition of Y450 to the more than Y 2,000 that the students and friends have earned this year, which is being spent for science laboratory, library, domestic science, and playground. Surely every one who was fortunate enough to attend on either of the days when the program was given, rejoiced in the privilege of adding a little to this fund, and wished to congratulate the school on the excellent order, the fine opportunity for seeing the whole series of exdancing feet, and the play closed with Spring ercises, and the convincing testimony to the triumphant. May it be a prophecy of what the results that modern education for Korean

### Musical "Socialism."

A. SINGLE TAXER.

Cooperation in Korea is making steady progress. In the the division of territory, in union Bible schools and colleges and seminaries, in the Federal Council and its various activities, one sees evidences that the missionary body appreciates the value of joining together so as to do better what as individual units it would be impossible to accomplish. No doubt there will be more fusion as time goes on, but the purpose of the present article is to suggest a way in which cooperation can be extended with, as it appears to the writer, beneficial results.

Writing from the standpoint of a resident of the capital, and with knowledge of its student life, the writer has been increasingly impressed with the development of musical talent. No longer do foreigners monopolise the selections on the programs of the concerts which follow one another so rapidly in Seoul. The glee clubs of the various colleges, for both men and women, are doing better concert Individual Koreans are work year by year. appearing in piano and violin selections. Any missionary who will teach piano or violin is besieged with requests to give lessons. At recitals by Kathleen Parlow or Fritz Kreisler

one meets, or recognizes, the music loving Koreans by the score.

Moreover, the Koreans are more and more demanding the best in music and musical apparatus. Ever since its beginning the Chosen Christian College has had in its chapel only a The professor of music, common organ. Mr. Y. W. Kim, two or three months ago, decided to remove this handicap by purchasing a concert grand piano, and is donating his salary for a year or more to pay for it.

The musical contribution of the missionary propaganda to the life of Korea has not been small. The church has always fostered music. Its musical ministry even in Korea can be increased in manifold ways. It seems to the writer, however, that in music we are still in the individualistic stage. Each school is living unto itself in its musical activities. Why not broaden out? May I suggest one way in which it may be done?

Everyone who attended the laternational Sunday School Convention at Tokyo in 1920 must have been impressed with the splendid work done by the choir of a thousand voices, mostly Japanese, which rendered



such anthems as "Unfold, ye Portals." "Hallelujah Chorus," "Send forth Thy Light", etc. How was this work made possible? By enlisting the support and cooperation of the various schools. They agreed to accept the music and to teach it in the regular musical course. The spade work was all done by the regular music teachers who agreed to standardize their work for the common good. After a couple of terms' practice, Prof. Smith, of Harvard, came and conducted the joint rehearsals and whipped the massed choirs into shape, with the result that the musical part of the convention program was a credit to all concerned.

Why is such cooperation not possible in Korea? In every centre where there are schools, why could not an annual festival of song be arranged?

Why not have the music teachers of the various scademies and colleges get together and agree to standardize their teaching work

so that the outcome would be a festival of song? After the spade work is done, agree on a conductor for the final massed rehearsals. Devote the proceeds, should an admission be charged, to defraying the expenses of the next festival. It may be objected that there is no public hall of sufficient size. There is God's out-of-doors. The Welsh Eis is held out of doors and open air singing is common now in many parts of the world. If the idea is good, let us have musical cooperation. While giving due meed for all that musical (and non-musical) missionaries have done, why not attempt the greater things which are possible only through cooperative effort? Some day the world's Something or Other Convention will want to come to Korea. So let's lay the foundations of massed singing now. Music teachers of Korea! It's up to you!

### Institute For Research In English Teaching Established.

W. R. F. STIER

Recognizing the keen interest that is being manifested in the aims of foreign language study in Japan, and realizing that before any new programs of study (especially in the English language) may be recommended to the schools of the country, much research and experimentation must be carried on; the Ministry of Education has authorized the establishment of the Institute for Research in English Teaching in the office of Harold E. Palmer, Adviser in Linguistics attached to the department.

Mr. Palmer will act as director of the institute and W. R. F. Stier has been released by the Y. M. C. A. to serve as general executive secretary. A staff consisting of paid and volunteer workers has already been appointed and is engaged is designing experimental language courses; in investigating that these students may "feel as a spiritual propunciation and grammar divergencies of experience the spiritual truths in English

teachers of English in this country; in tracing the history of language reform movements in this country; in assembling facts regarding the interests of Japanese boys and girls and their psychological make-up and in answering inquiries regarding the teaching of English in Japan.

The institute proposes to co-operate with the Department of Education in providing lecturers on the scientific aspects of modern language teaching; in preparing a report on the English teaching situation in the country; and especially in the intensive training of teachers of English who would assist their students in the acquisition of "speech-habits" in order that such students may eventually take the places expected of them in international business and diplomacy, or in order



literature and the personalities behind it."

Already some fifty teachers, foreigners and Japanese, have become affiliated with the Institute, which has has had a very informal existence since September, 1922. Now that organization has become effective a campaign for members will be opened. Nearly a thousand teachers in Japan and abroad have from time to time intimated their desire of knowing through bulletins the findings of this group of men and women who have in Tokyo and Osaka been working with Mr. Palmer. A way has now opened and the bulletins will be sent periodically to the members of the Institute. Application may be made directly to the secretaries of the Institute, office of Harold E. Palmer, Mombusho, Tokyo. The following bulletins are now ready for the press, "The Sequential Series as an Aid to the Teaching of Conventional Conversation", A Catalogue of Weakenable English Words", "The Substitution Table and Learning to Think in English", "How to Write Phonetic Transcription".

The Institute also purposes to publish texts as its Language Course Designing Committee has prepared twenty-five sequential series; the elementary stage of the Oral Contextual Line of Approach and various drills in the Pronunciation Line of Approach. These may be secured through the Japanese Y. M. C. A. Press, 10 Omote Sarugaku-cho, Kanda, Tokyo, who have been appointed distributing agents and business brokers of the Institute.

The Institute purposes to make itself an executive secretariate and service bureau to

autonomous agencies or organizations already at work in the interest of professional problems of English teachers, such as the Commission on English Teaching by Foreigners in Japan, the Japan Chapter of the International Phonetic Association, and others which may be established and which care to entrust such responsibilities to the Administrative Committee of the Institute.

Experimental English courses are being conducted under the supervision of the Institute at the Pecress' School, Waseda Higher School, Scott Hall; Tokyo; Doshisha Middle School; Miss Tsuda's School (Eigaku Jiku); Mrs. Furuya's School; Tokyo Y. M. C. A. English School and the Universalist English School. An experimental course in the Japanese language is also being conducted at the Japanese Language School in Akasaks. Other centres are applying for help from the Institute and the policy of the Institute Committee is to meet all such requests in so far as cooperation in staff responsibilities can be worked out.

The generosity especially of Mr. Kojiro Matsukata, president of the Kawasaki Dockyard, Kube, and Mr. T. Morishita, Vice-President of the Nitto Gramophone Company, Osaka, have made the organization of this Institute possible. Its provisional administrative committee consists of Harold E. Palmer, R. Abe, J. Victor Martin, W. R. F. Stier, Choichiro Ono, J. Kobayashi, Darley Downs, and J. Spencer Kennard.



# Some Observations on Mission Schools. Buildings and Equipment.

CHAS A. SAUER.

One's first visit to a school is marked by more attention to the building and equipment than to the actual work being done in the school plant. It has been my pleasure during the past year to visit eight schools being maintained by various missions for the secondary education of Korean youth. The question naturally arose as to how well these buildings are adapted to the purposes for which they were built.

1. From a first glance it would appear that most of our classrooms are too large. In practically every school the average class is from fifty-five to sixty pupils. It is pretty generally agreed that forty pupils is the limit of number which one teacher can teach efficiently. It would appear that the one effective way of avoiding this overcrowding would be to construct our classrooms on a smaller scale so as to accommodate about forty pupils.

In America such a classroom would have to be about 23×32 feet. At present with the use of double seats and close crowding it is probable that a room 24×28 would be somewhat larger than forty Korean students would require. Ceilings should be, and our observation has shown most of them to be, from 12 to 13 feet high.

2. The finish of the inside walls has for the most part received little attention. Most of the walls are finished with a white plaster coat that is too bright for many days of a year. Ceilings are properly painted white or sometimes cream color. But side walls down to the window sills should be painted light buff, light gray, very light green or tan, while from the window sills to the floor either a light brown or other dull finish should be used. Scarcely one of the buildings could be said to have a standard color scheme.

3. Doors and transoms are not such an important item and yet one finds great variation in actual practice here. In practically every case all doors swing outward. For the outside doors this is wise although most of the schools are lacking in the automatic locks which should certainly be added if the outwardly swinging doors are to serve the curpose they are designed to serve in case of panic. It is a question with the writer as to whether inside doors should open inwardly or outwardly. There are less pupils in the room and thus less occasion for a crush at the door. Moreover most of these doors open into the hall in such a way as to interfere with the free passage through the ball. Some of the schools would be improved by removing the carpet strips found under the doors, as these serve only as obstructions. Doors smooth on both sides from top to bottom would look neater and catch less dust than the common panelled door.

Two of the buildings observed have glass doors. Experience will prove these expensive due to breakage. Where plain glass is used both teacher and pupil are alike disturbed by the lack of privacy of the school room whenever anyone passes through the hall. This is especially true in many government schools where a glass partition is often used between the classroom and the hallway. Many of the classrooms have transoms over the doorways. It is our belief that here as in America, experience will prove that their advantages do not overweigh the disadvantages arising from lack of care, improper installation, and frequent unsightly appearance.

4. There is probably no greater variation on any point than on the kinds of desks used. These vary from individual chairs to long benches with arms supports and from all



wood to half steel, and in color from yellow to dark oak. Parenthetically it may be said that the yellow seats were the idea of a native carpenter and were restained before being used! Some of the desks are too finely finished and reflect too much light into the eye while others are practically black thus absorbing too much light. No school observed has as yet installed the adjustable single desk so common now in America, although these are now used in several of the government schools. For rigidity, soundness of wood, beauty and comfortableness for the pupil the writer was most highly impressed with the desks in use at Songdo. They were made by a local carpenter and are probably as well adapted to our needs as anything this side of the Pacific.

- In a country where woon is generally so unsatisfactory, perhaps the floor problem has been well cared for. However it would seem that we should have more double floors. The standard floor is cement covered with battleship lindeum. Where this is impossible there should be an under set of boards running diagonally across the joists. Between this and the regular floor should be placed a layer of felt or asbestos paper or even heavy building paper. Such floors would keep out the foul air from the basement which otherwise works up through the rooms. They would also soon save the cost in fuel. It is especially true in the Orient that floors should be made as warm as possible. A further advantage would arise from the deadening of sounds in the upper floor of the building.
- 6. Due chiefly to the stitude of officials, most of our schools have an excess of some kinds of equipment. Out of these eight schools there is not one but has more money invested in physical and chemical equipment than the average school of similar grade at home. Many elaborate pieces of equipment are in stock which serve rather to obscure than make plain the principle involved. Most of the experiments which require costly apparatus are out of place in secondary schools. Would that

we might gather our science teachers together for a weak's instruction under a leader who realized that pupils learn more from putting together a piece of apparatus from simple parts than they do from a lecture illustrated by a coatly machine. We might then be able to do more effective science teaching.

7. Two schools have attempted to combine assembly and classrooms. Some of the schools use an adjoining church for assembly purposes. Neither of these is altogether satisfactory as the church is likely to be unheated in winter while the constant work of adjusting partitions adds confusion in the former case. Probably the type of church building frequently found in America where the auditorium is on the upper floor with classrooms for Sundayschool purposes below will best solve this problem wherever the school can be combined with some definite church organization. This type is already in use in one or two mission schools.

Fortunately lack of funds has prevented the expenditure of any money upon gymnasiums. Experience in open air work during the war will probably result in a trend away from the expensive gymnasium with its varied equipment. Certainly at this stage in a people's development it would be better to direct the energies of the playtime toward those numerous diversions which make the various seasons worth while from the out-of-doors viewpoint.

8. The most apparent defect of our schools is in the lighting thereof. It is a well-known fact that light should come from the left. However two schools among those observed have a total of over four hundred pupils using rooms where the light comes from the pupils' right. This would be ideal if all those students were left-handed! To get the proper lighting all the windows will have to be on one side, not end, of the room. The total area of actual glass surface should be from one-fourth to one-fifth the floor space. Of five buildings erected within the last three years three at



these items of lighting.

rooms facing the south so as to save fuel. The experience of those who have attempted to control the light in such a room will justify the statement that the efficiency of the pupils is so lowered by improper lighting that no school house should ever be constructed an that any room used for class purposes should face toward the south. The value of sunlight as a disinfectant likewise renders northern exposure undesirable for classrooms. Hence the rule that the main class rooms should be lighted from the southeast, or east; southwest, or west. Laboratories and rooms little used may open toward the north or south.

The proper location of windows requires that they begin at about four feet from the floor and extend as near the ceiling as is at all possible. This would eliminate some roundhead windows. The windows should begin about six feet from the front of the room and extend entirely to the rear of the room. The windows should be not more than twelve inches apart and hence the use of steel mullions bevelled inwardly is recommended. And finally no pupil should be seated at a greater distance from the window than twice the height of the top of the window from the floor. In these last few items scarcely a building observed would score well.

- 9. Proper toilet facilities are strikingly absent. The missions are losing a great opportunity to teach sanitation and community welfare at this point. The Methodist schools at Pyeng Yang and Kongju have made the nearest approach to an ideal system in their adoption of the use of a septic tank. It would seem that a cheap flushing system combined with a septic tank might easily be devised which would be practically ideal for Korean schools.
- Great variation is shown in the attempt at a satisfactory dormitory system. For our secondary schools the tendency seems to be to favor the Korean style of heating. Certainly

least would score one hundred per-cent, on the Korean style is so far the most successful. Perhaps some genius will be able to combine Some schools have been built with several the King system of ventilation with the floor system of heating, thus avoiding one of the serious drawbacks of Korean houses. Nearly all the dormitories observed needed more careful oversight by someone who could instill better habits of cleanliness and orderliness. Once again the writer must admit his partiality to the Songdo school in his selection of the ideal among the dormitories so far observed for the use of boys in secondary schools.

- 11. Every building observed is equipped with some kind of furnace for heating. heat from hot air furnaces is difficult to control in windy weather and the tendency is rightly toward either hot water or steam. However, few of these furnace installations provide any means for the very necessary factor of ventilation, thus contributing to the loss of life through consumption in many cases. Where the building has not provided a means of ventilation inherent in the heating system, those in control should certainly take all due precautions to see that this lack is overcome in other ways.
- 12. The matter of location has been left to the last. In most case the selection of a fairly high situation, readily accessible to the pupils, with good air and water drainage, wellremoved from undesirable surroundings, reflects great credit on the builders. The rule which requires buildings to be at such a distance from obstructions or trees as to be not less than twice the height of these obstructions, has been sadly neglected in some cases. while in others the buildings are so near high hills that the skyline is much higher than the allotted thirty degree from the base of the building.

It is not the purpose of this article to give to architects any specifications for a school building. Matters concerning the kinds of materials, the matters of safety in construction are for the consideration of those who are paid for knowing these things. It has been



our aim rather to state some conclusions concerning things which should distinguish a building intended to be part of a school plant and concerning things with which all interested in education should be familiar. Of course in an article of this length is it impossible to give all the reasons for the statements made and conclusions reached. To those who desire to make a definite study of this subject two or three works are of prime importance. Brief, and to the point is the chapter devoted to this subject in Bennett's "School Efficiency," (Ginn & Co.)

The United States Bureau of Education has published a very valuable bulletin on this subject by Dresslar on "American Schoolhouses," Bulletin 1910 No. 5. It not only thoroughly discusses the subject but contains numerous plans and drawings of typical American school buildings. Another valuable pamphlet, probably the most reliable on its particular subject, is entitled a "Score-Card for City School Buildings". It is by Strayer and Englehardt, published by Teschers College, Columbia University, and discusses very concisely the various standards for schools.

### The Summer Christmas Tree.

(Note: The following article is made up of extracts from the report of the Committee who conducted the Summer Christmas Tree program for the Buena Memorial Church, Chicago, III., in 1922. It tells its own story, making clear the idea of the "Summer Christmas Tree," commending it as a means of missionary education in the church and mission support on the field, and even offering a prepared program for such a time.)

For many years, after Christmas season, we have wished that we had done more for our missions in the far-away lands. It was then too late to reach them that year, and in our busy life another year would be upon us before we realized it.

A suggestion of a "Summer Christmas Tree" in a magazine sometime ago brought to our minds the possibilities of such a plan, We were unable, however, to find the magazine in which the suggestion appeared, but with just these words "Summer Christmas Tree" ringing in our ears, our Missionary Committee had a vision and began working on it with a two-fold object; first, to help our missionaries give their people a happy time at Christmas, and to give these missionaries an opportunity to tell those people the story of Him whose birthday we celebrate; and second, to give our friends in the homeland a new, vital interest in the work.

Buena caught the vision, and the "Summer Christmas Tree" was inaugurated a year ago (1921), and was successfully followed up again this year with most satisfactory results, because we believe the two-fold object was attained.

The success which has attended our efforts the last two years, the many letters received from the missionaries to whom gifts were forwarded expressing their appreciation and high commendation of our work, the hearty co-operation of foreign governments in admitting the presents free of duty, the great joy which it brought into the lives of many children across the sea, the knowledge of the love of Jesus which touched many a heart and the great joy that came into the lives of our own members in planning and giving—all these things leave no doubt in our minds as to the value of and the need for the "Summer Christmas Tree" in our church.

The program for the 1922 "Summer Christmas Tree" given in September was largely built around a play "Christmas Surprises" written just to meet the needs of Buena in its emergency this year when it was deemed wise to present a program in which all the missionary organizations of our church should unite to bring before the Bible school a real picture of the longings and desires of the people in the far-away lands for a happy Christma- and



the story of Jesus. This play was presented by children dressed in the costume of the countries they represented as they came to tell their needs to two people who represented "Love" and "Kindness"—the real spirit of Christmas and the motives that prompt the Buena Bible school to make its gifts.

How beautiful is such giving is graphically portrayed in the play, and how substantial were the gifts is revealed in the list of articles and money offerings here with printed. These are printed with the double purpose of showing what gifts are desirable and how easily most any church in America could supply them.

#### The Gifts.

#### Cradle Roll and Beginner's Dept.

This department deserves especial praise and commendation, as it was the first to begin preparing its gifts for "The Tree." The little folks were much interested, since their work on these gifts recorded their attendance.

6 large boxes of hair-bows, scrap-books, toys, books, pictures and clothing were sent to our representative, Rev. Roscoe Coen of Secul, Korea. Retail value of gifts sent \$105.00

#### Primary Dept.

5 large boxes filled with beads, sewing cards, weaving mats, sewing-bags, scrap-books and dolls were sent to Mrs. Ross Wilson of Lahore, India, for the Hindu children of that school. Retail value of gifts \$60.00.

#### Junior Dept.

This department sent hair-bows, balls, crayons, beads, handkerchiefs, dolls, marbles, cards, toys, etc., to Miss Jennie Hughes for the Bethel Mission at Shanghai, China. Retail value of merchandise sent \$120.00.

#### Intermediate and Senior Depts.

These departments took "The Lepers" as their special object, every class and many in- Merchandisc sent in boxes, valued at \$500.00. the lepers. Besides this gift many classes \$1155.95. made special gifts to various mission fields.

Theodosia Class sent dolls to Miss Hattie Newman's girls of Machokos, W. Africa.

The Loyalty Class \$50,00 to Near East.

The Buddies \$25,00 to Lepers.

The Phi Alpha Phi \$10.00 to Rev. Torrey, China.

The Jonathan Class \$7.00 to Near East.

The Chi Signia Pi gingham sent to Africa.

Junior Marturean material for Miss Newman's girls and Dr. Weber's hospital.

The Crusaders soap, pencils, tablets, thread and toys for Dr. Weber, also largest gift to lepers \$28.50.

T. N. T. Class \$10.00 for Rev. Torrey, China.

#### Adult Dept.

This department took their own special objects as directed by the Missionary Committee, many of them also assisting with the pig banks.

Optomist Class for Mr. Sinclaire's work in India \$25.00.

Marturean Class for Rev. Gifford's work in Persia \$24.00.

Young Married People's Class for Rev. Coen of Korea \$55.00.

Berean Class for Dr. Pieters of Korea and Korean Lepers \$85.00.

B. O. P. Class 31 dolls for children of lepers, Korea.

Dr. Francis, Bible Class for use where nceded \$15.00.

Fellowship Class mission funds through its own treasury.

Young Woman's Bible Class \$25.00 to Near East \$75.00 to Dr. Weber of Africa-Total \$100.

In addition to these gifts there were individ. ual gifts of money amounting to \$246.00. Hence the totals were as follows:-

#### Totals-thus far reported

dividuals having pig banks. By means of Cash gifts, including offering that night these \$100 was secured as a Christmas gift to \$655.95. Checka and merchandise sent abroad

To conduct a "Summer Christmas Tree"



successfully, it is necessary to have an efficient Missionary Committee. This committee in Buena Bible school is composed of members from every department of the school, and thus, the entire school co-operates in arranging for the gifts. At Christmas time in December, the gifts are sent to Home Missions, thus giving equal importance to work at home and abroad.

A program of missionary education is carried on throughout the year in each department, under the guidance of the Missionary Committee.

Looking backward over the work thus far

accomplished, the committee feels that God has especially blessed Buena and given to our people the spirit of helpfulness and co-operation. The committee felt it had the loyal support of the entire church in the work of the "Summer Christmas Tree," and because of it the results are so gratifying.

So many requests have come from other Bible Schools for the use of our program, "Christmas Surprises," that copies will be printed and sold at cost by Buena Presbyterian Bible School. Write Mr. J. R. Willott, 4301 Sheridan Road, Chicago, Ill.

# Christianity and Progress: A Review.

HARRY EMBRSON FOSDICK.

Chapter I. The Idea of Progress.

We must understand the idea of progress if we are to understand the influences which are to-day transforming Christianity. If we trace the history of progress we shall find that there was no idea of progress before the 16th century. The causes of the beginning of modern progressive hopes were (1) scientific invention, (2) world-wide democracy, exploration and inter-communication, (3) increase of knowledge and (4) new social hopes. These lectures are to see, if we may, what the idea of progress through the scientific control of life is likely to mean and ought to mean to Christianity.

The battle of Christianity in the 20th century is a stiff fight because before we can get on much further in a progressive world we must achieve with wisdom and courage some fundamental reconstruction in our Christian thinking.

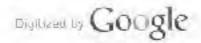
Chapter II. The Need for Religion.

Man's mastery over science is the dominant influence in the intellectual and practical activities of our age. Consequently religion seems negligible. This lecture proposes to consider the abiding necessity of religion in a progressive world. The days of the church's full power will not come until the conviction

lays hold on her that man desperately needs the ministry of religion. Because (1) when we have all the facts which science can discover we still need a spiritual interpretation. To supply need of a worthy interpretation of life is one of the major functions of religion. Religion is the human spirit, by the grace of God, seeking and finding an interpretation of experience that puts sense and worth, joy and hope into life. Men want to know what life spiritually means. Existence is given us to start with but life is a spiritual achievement. The vital significance of Jesus Christ is that He has given us the most glorious interpretation of life's meaning that the sons of men ever had.

Because (2) scientific control of life creates more problems than it solves, and we need a spiritual mastery over their use. Civilization is a vast and complicated structure and we must build it upon spiritual foundations

Because (3) when science has given us all its power we still need another kind of power which it is not the business of science to supply. Two aspects of life: with one we seek aggressively to master life; with the other we seek receptively to be inspired. "He restoreth my soul" sums up one of the deepest needs of human life. To be assured of the



nearness and reality and availability of the spiritual world is a matter of life and death to multitudes of folk to-day.

The Christian's answer is clear to the assertion of the adequacy of the scientific control of life:—man's deepest need is spiritual power and spiritual power comes out of the soul's deep fellowship with the living God.

Chapter III. The Gospel and Social Progress,

The movement for human relief and social reform is one of the chief influences of our What attitude shall the church take toward this endeavor to save society? One real difficulty:-much of the modern social movement seems to proceed on the supposition that we can save mankind by manipulation of outward circumstances. No manipulation of circumstances alone can solve man's problem. Christianity most preserve amid pressure of modern social enthusiams certain fundamental emphases; must stress the necessity of the inward transfomation of the lives of men. This experience of inward transformation is indispensable to social reformation. To change social environment is one way of giving the transforming Spirit a chance to reach and redeem the lives of men. The missionary cause itself has been compelled, whether it would or not, to grow socially-minded.

The purposes of Christianity involve social reform because:

- We must accomplish environmental change if we are to achieve wide-spread individual transformation.
- We must reorganize social life and the ideas that underlie it if we are to maintain and get adequately expressed the individual's Christian spirit.
- We must face the inevitable demand of religious ideals for social application.

The division in the Christian forces is doubtless influenced by our individual ways of coming into the Christian life. If some of us started with emphasis upon personal religion we have no business to stop until we understand the meaning of social Christianity. If some of us started with empass upon the social campaign we have no business to rest until we learn the deep secrets of personal religion.

To inspire the inner life of man and to lift outward burdens which impede spiritual growth are both alike Christian service to bring in the Kingdom.

Chapter IV. Progressive Christianity.

We have considered hitherto the Christian gospel as an entity set in the midst of a progressive world. Now comes the question: Is not Christianity itself progressive? Where everything else in man's life in its origin and growth is conceived, not in terms of static and final creation, but in terms of development, can religion be left out? Is not Christianity like a river and not like a pond. Modern ideas of progress have already affected not only methods and intellectual formulations but its mood and inward temper.

Crucial problem of our religious thinking:-Christianity statically conceived goes out into a generation where nothing else is thought of as static. If Christianity in this age which believes in growth as the universal law and depends upon controlled change, glorifies changelessness it has outlawed itself from its own generation. History of religion itself has forced belief in progressive nature of Christianity; developing conception of God's character until it flowers out under the influence of Jesus. Question: Will this do away with revelation? God's revelation of himself just as real when conceived in progressive as in static terms. Idea of progressive revelation does not shut out finality. Some truths are final.

We may not call all change progress and we must resist perverse change with all our might; but we will regard cessation of change as the greatest calamity that could befall religion. Stagnation is Christianity's greatest enemy.

Chapter V. Perils of Progress.

Idea of progress is not an unmixed blessing.

The perils of progress are:—

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- 1. An underestimation of the tremendous force of human sin. The idea of progress has created an optimism which has lost sight of the terrific obstacles in human nature against which any moral advances must win their way. The belief that automatic progress is inherent in the universe is the cause of our neglect of the problem of sin. Deepcat need of this generation is a fresh sense of personal and social sin.
- Reliance upon social palliatives instead
  of radical cures for our public maladies. We
  are easily fooled into supposing that some
  slight easement of external circumstance will
  release progressive forces and save the race.
- 3. The idea that progress involves the constant supersession of the old by the new. This attitude is perilous to Christianity because spiritual experience is centered in Christ. The personality of Jesus has been the source of Christianity's transforming influence on character. Progress is not a matter of chronology. We have in Jesus a revelation of the spiritual world which is not going to be outgrown. For the Christian he is Saviour and Lord and across the centuries in his face shines the light of the knowledge of the glory of God.

#### Chapter VI. Progress and God.

Only faith in God can satisfy man's craving for spiritual stability amid change. Stability amid change is the gift of a progressive religious faith. The Koran and Mohammedanism are illustrations of achievement of stagnation. Stability and stagnation are very different. We must win through in our thinking to a very much greater conception of God than that to which popular Christianity has been accustomed. Man has been busy making God in his own image. The consequences are inevitable:—a vast progressive univese plus an inadequate God means that in many minds faith in God goes. One of the profoundest needs of the Church is to think so worthily of God that the idea of Him will be a help to faith and not a stumbling-block.

He who is convinced than the Creative Power from which all things comes is spiritual believes in God. Let a man once begin with God as the universal spiritual Presence and then go on to see the divine quality of that Presence revealed in Christ and there is no limit to the deepening and heightening of his estimation of God's character.

# The Transfer of Mission Property.

FRANK HERRON SMITH.

The Editorial Board of "The Korea Mission Field" has asked me to write a brief statement regarding the very generous arrangement which the Government-General has recently made for the transfer of mission property to holding corporations.

Property is not a true criterion by which one can judge of the success or failure of mission work. Even though buildings may be magnificent and the sites ideal, if the funds used were largely foreign, the work may well be judged a comparative failure. But if the property was secured with native gifts and is loved and used by the native people. It is a symbol of success.

By one means or the other the missions at work in Korea have accumulated a large amount of property worth at a rough guess from fifteen to twenty-five million yen. It did not cost this amount but in the past ten years property has increased in value from ten to one hundred per cent. In the old days the deeds were registered at the various After the inauguration of the consulates. Government-General the whole country was surveyed by the Land Investigation Bureau and the land was re-registered in the government offices. At this time there was confusion and the method of registering the church and mission property was not clear



nor uniform. This resulted in mission and church property being registered in all sorts of ways. Some is in the name of an American church, some in the name of a missionary society, and most of it in the names of individuals, some of whom have already left the country or died.

It has been possible to have holding corporations since 1912 but for various reasons the matter was not well understood and few were formed. The "Zaidan Hojin" (juridical person) of the Seoul Union is probably the oldest.

Before the writer went on furlough in 1920 he secured a charter for a juridical foundation for the W. F. M. S. of the Methodist Episcopal Church which has served as a model for the large missions. It was found however, that while it is not difficult to secure a charter, the transfer fee at the court is so high as to make the transfer from the various individuals to the holding corporation almost impossible. The regular fee for transfer is Yen 3.50 per hundred of the value of the property and for "preservation registration" Yen 3.00 per hundred.

Mr. Hugh Miller, Mr. D. A. Bunker and the writer were requested by the Federal Council to take up the matter with the Government-General to see if they would not grant us some special privilege in the case, as the transfer was only nominal, the property really belonging to the missionary societies all the time.

Various officials gave the matter their very kind attention. Baron Saito, Dr. Mizuno, Mr. Ariyoshi, Mr. Shimada, Mr. Ikuta, Mr. Sonoda, Mr. Yonekura and Mr. Oda are some of those who assisted in the solution of the problem. It was decided to recognize the holding bodies as existing in 1912 and proceed on that basis.

It is not necessary here to give the details as to the method of procedure. The church property (the land on which a church stands and the surrounding yard) and cemetery property may be transferred to the juridical foundation free of charge. Distinctions are

made as to the property held at or before April 1st, 1912, and that acquired since that time, and also between property that is registered only in the "Land Register" and that which is also registered at a court. In the main the transfers are allowed to be made at the rate of Yen 5 per thousand of the present value. This is a very great reduction. It might be well to quote a small part of the instructions, though details have been sent to the representatives of each mission who have the responsibility for the property.

"Upon receipt of the approval of the Governor-General of Chosen, as a Juridical Foundation, the recipient shall proceed in the following manner.

- With regard to immovable property really, though not nominally in the possession of the Foundation prior to April 1, 1912.
- (a) In the case of land belonging to the Foundation (Mission) entered in the land ledger kept in the county office but not registered at the court, correction of name must be made to that of the Juridical Foundation, and this will be done free of charge.

Upon correction of name being made in the land ledger, a registration of title (Hozon Toki) shall be applied for at the court concerned, the application being supported by a copy of the entry in the land ledger issued by the county office. The fee for this registration shall be at the rate of five yen per thousand on the ruling market value of the land.

- (b) In the case of property registered at the court concerned in the name of an individual and desiring to change the name to that of the Juridical Foundation, it is required to make registration of transfer at the court for which a fee is charged at the rate of thirty yen per thousand on one sixth of the ruling market value of the land.
- (2) With regard to immovable property coming into the possession of the Juridical Foundation after April 1, 1921:—
- (a) If the immovable property has been obtained by an individual in behalf of the said



Juridical Foundation and is not as yet registered at the court, correction of the name in the land ledger must be made as in the case of (a) in (1), by virtue of which the same can be registered at the court concerned in the name of the Juridical Foundation for title. In this case the fee shall be at the rate of five yen per thousand on the roling market value of the land.

- (b) In case of property already registered in the name of an individual:-
- 1. If registered at the court for title (Hozon Toki) in the name of an individual, in changing the name to that of the Juridical Foundation, registration of transfer (Iten-Toki) must be made at the court the fee for which shall be at the rate of thirty yen per thousand on one sixth of the ruling market value of the land.
- 2. If registered at the court for transfer (Iten-Toki) in the name of an individual, in changing the name to that of the Juridical

Foundation, registration of transfer shall be made at the court, the fee for which shall be the same as in 1."

There is much more, as the problem is a complicated one, but for the ordinary layman it is sufficient to know that a way has been opened so that the mission property may be held safely. The concession on the part of the government is worth several hundred thousand yen to the various missions and all are deeply grateful for this generosity.

In this connection, it might not be out of the way to suggest that each mission at least, secure a copy of the civil code of Japan that some one may have exact and accurate information as to the laws governing these Zaidan Hojin which are being formed, Mr. Miller, the American Consul-General, has recommended Loenholm's translation, as being very serviceable. DeBecker's is also good.

May 15, 1923.

# Significance of the New Educational Ruling of the Governor-General.

ALFRED W. WASSON.

General last month with regard to the application of the educational regulations is of more than ordinary interest to mission schools.

The Background.

In order to appreciate its significance we need to recall a few of the salient features of the present educational system. In 1911 the Chosen Educational Ordinance was promulgated by imperial decree and regulations for putting it into effect were issued by the Governor-General. A general system of education was outlined and courses of study for various units in the system were prescribed in some detail. In 1915 the regulations were revised in a way which bore with special severity upon mission schools. In 1922 under the present Governor-General, Baron Saito, the ordinance of 1911 was superseded by a

The memorandum issued by the Governor- new one and the regulations were revised in a way which greatly improved the system as a whole. At present it includes elementary schools, high schools, normal schools, professional and industrial schools, and a university preparatory school.

#### Two Classes of Schools.

All schools, whether government or private, which conform to the regulations and teach the courses of study prescribed for one of the units of this system are grouped together in one class.

All other schools, irrespective of their grade or the character of the work done by them, form another class by themselves. schools in this second class are officially designated as Kakushu Gakko which may be freely translated as, "Unclassified Schools."

#### A Closed System.

The schools of the first class are greatly in the majority and form in many respects a closed system. For example, no student is eligible for admission into one of the higher units of the system unless he has graduated from a conforming higher common school or passed a special qualification examination set by the government. Schools in the unclassified group are unable to qualify their students to become teachers in any of the schools of the regular system.

#### The New Ruling.

The ruling made by the Governor-General last month changes this by providing a way by which schools of suporior character in the unclassified group may obtain for their graduates access to the higher schools of the regular system. It states that "after thorough investigation of their entrance qualification, organization, equipment, teaching staff, school course, curriculum, attendance and scholarship of their students, number and after record of graduates, etc.," schools of this class may be recognized in a way that make graduates "eligible for admission to higher institutions under the regular school system in Chosen." Graduates of such schools also become eligible for the civil service in Chosen. They will have all of the privileges of graduates of achools having full government recognition with the exception that they will not be eligible for admission to the higher schools nor for entering the civil service in Japan proper.

The advantages of connecting up with the main educational system of the country are obvious. This new provision of the Governor-General may be compared to the offer on the part of a transcontinental railway to lay a connecting switch from the main line to the terminal of an independent short line.

#### Mission Schools Especially Benefited.

Quite a number of mission schools and all others possessing sufficient resources to meet the requirements have conformed to he government system already. The only

important schools of high school grade remaining in the unclassified group are mission schools. This point is significant. It shows the friendly and fair attitude of the Governor-General toward mission schools. The wording of his memorandum does not limit its application to them but in the concrete situation which is found in Korea to-day the mission schools are the ones benefited. It is easy to infer that it was made for the express purpose of relieving them of an embarrassment.

The Chosen Christian College and the Severance Union Medical College already have full government recognition. Heretofore graduates of "unclassified" mission high schools have been unable to enter these institutions as regular students until after they had passed a preliminary "test" examination set by the government. The new ruling affords a remody for this awkward situation and thus indirectly broadens and strengthens the base of these two outstanding mission institutions,

#### Liberty to Teach Religion.

The reason all mission schools able to meet the requirements have not applied already for full government recognition is because of the restriction on religious instruction which that involves. The course of study for each unit of the regular system is prescribed by the government and, as the government endeavors to separate religion and education, religious instruction is not included in the prescribed curriculum. Schools which enjoy full government recognition are not allowed to include religious instruction in the required course of study. There is one apparent exception to this rule in that colleges like the Chosen Christian College are permitted by the regulations to have a Biblical department in which religious instruction may be given. The new ruling provides a way for church schools to obtain a different kind of recognition which will leave them with unrestricted liberty of religious instruction and at the same time permits them to enjoy some of the



privileges of schools having full government recognition.

In order not to be misleading, it is necessary to add that, as a matter of fact, mission schools which have obtained full government recognition do give regular and aystematic religious instruction. This is not done clandestinely nor in violation of the law. It is done with the full knowledge and consent of the authorities and is not contrary to the law, provided it is given outside of the prescribed curriculum. Under the former regime only special and temporary permission was granted to conforming schools to use the school building as the place for holding chapel services and giving this extra-curriculum religious instruction. Under Baron Saito this permission has been made general and permanent.

### A Corallary.

We are pleased to print the above clucidation of the more liberal educational provisions of our Government-General. While we missionaries do well to rejoice together and to be grateful to our Government and to our Heavenly Father, we conceive that we should rather have expected than to have been surprised at this which has come to pass, for we are living in an age of swift transition, and who can prevent the sunrise? Moreover, what has just come to pass is in line with Government consistency, which in past times has made use of certificates of merit and silver cups as tokens of appreciation. If memory serves me right, eight years ago a group of seven persons, including Koreans, Japanese and one foreign missionary were thus honored. The one foreigner of the seven was Mrs. Rosetta S. Hall, M. D., the literal translation from the Chinese of whose certificate reads,

"From early time you have done not a few noble deeds in regard to education and benevolences and you are indeed a good example to the people. Accordingly the Government of Chosen awards one set of silver cups as a token of its appreciation, this 31st of Oct., Fourth year of Taisho

Count Terauchi,

The Governor-General of Chosen."

The above general items of commendation, doubtless referred to Dr. Hall's founding the work for the blind and deal, pioneering of medical work for women, as well as to her general medical work.

Thus, history repeats itself, and "Coming events cast their shadows before."

A. F. D.

### Dr. Wilson in Korea.

CHARLES S. DEMING.

Dr. Robert Dick Wilson of Princeton University gave a series of interesting addresses on the text of the Old Testament at the Theological Seminary in Seoul during the first week in May.

In the first lecture he gave the proofs that the present Hebrew text is that which existed at the time of the Apostles and that we have a correct translation of the Hebrew Bible. Such small differences in the text that exist are due to changes in the English language and a misunderstanding of the meaning of the Hebrew. It can be truly said that the

English version is correct as to the doctrine as given in the Hebrew Bible.

In the later lectures be gave the evidences from analogy and the monuments that the art of writing was well known long before the time of Moses. The ancient Egyptians and Assyrians transmitted documents in writing before Moses' time and this is an evidence that the ancient Hebrews also transmitted them. The most ancient transmitted document is an Egyptian one, called the "Book of the Dead" transmitted from 3,000, B. C. From two hundred years before the time of Moses

cuneiform writings on tablets have come down nessed by the covenant made between Jacob the ability to write.

mentioned are also named in contemporaneous documents of other nations which proves that Bible is true.

He also discussed at length the relation of the Aramaic language to the Bible. There is whether they are Aramaic or Hebrew. Araan early date. Laban spoke Aramaic as wit- ship.

to us which evidence a general diffusion of and himself when they finally separated. By various illustrations he showed that the argu-In the Old Testament the names of 41 kings ment for the lateness of certain books, based on the occurrence in them of Aramaic words. will not hold water. Words found in the Arathe scaffolding of the history recorded in the maic Talmud like words in the Hebrew text are more likely to be Hebrew words than Aramaic.

At the close of the lectures he was presenta great difference of opinion as to some words, ed with a loving cup from the students of the Seminary and the two Bible Schools as an apmaic words came into the Hebrew language at preciation of the lectures and his ripe scholar-

## Things Missionaries Appreciate

(NOTE :- In this column from month to month the missionaries will be given an opportunity to express in a few lines their approciation for special acts of kindness shows to them personally, or done for the work in which they are engaged. There are many such instances constantly occurring, and it was thought by the Editorial Board to be quite appropriate that acknowledgement be made through the Korga Mission Figlib. All communications should be brief and should be sent to the Editor.)

The children of Sajick-kol compound in Seoul Southern Methodist Mission, are happy over their new play-ground, made possible by the gift of a great lover of children, and one deeply interested in missions, Mrs. Betty H. Vann, of Franklinton, N. C. The Sajick-kol compound is located on the side of a hill, with scarcely one kan (8x8 feet) of level space on it. But now there are a tennis court, horizontal bar, flying rings, swings and see-saw, with two benches for spectators. The twelve children on the compound keep the sports going; and are often joined by visiting friends. whole-hearted thanks of all are extended to Mrs. Vann, and we only wish she could be

here to witness and share the joy she has given others.

BEATRICE J. GAMBLE.

An offering has recently come to the writer from one who was his teacher more than twenty years ago, Mrs. Elizabeth H. Moore, of Jasper, Ala. The money is to be used according to the best judgment of the one who received it for the advancement of missionary With part of the fund a very worthy young man is being helped to continue his studies. Every missionary needs a fund like this with which to take care of emergency situations.

FOSTER K. GAMBLE.





### Travellers' Aid.

KATHERINE WAMBOLD.

There are two incidents about nine years apart which I wish to connect. The first happened in 1914, when I was returning to Chosen after my leave was up. The first was on the Canadian route from Toronto to Vancouver, late Saturday afternoon as we neared Calgary. I had a day to spare, so decided to stay over Sunday. The only thing I knew about Calgary was that the word had a pleasant sound. There was not the slightest idea of where to stay, but I decided to trust there would be some one to take me in.

As I descended to the platform with my suitcase there was a smiling woman with a badge on, and she spoke to me, almost the moment I was about to speak to her, and said we would go together to the Y. W. C. A. as soon as she gathered up her baby who was asleep in the waiting-room. When we arrived I was given a clean, plain little room full of heavenly rest after the days on the moving train. At the evening meal I met the wonderful secretary and in less than five minutes we were well acquainted and she had told me the great progress of their work, and I had told her a great deal about the Christian movement in Korea, We both talked at once and had not the slightest difficulty in understanding each other perfectly.

On Sunday afternoon I was invited to speak to a large gathering of young women who were donestic servants. I never had a more responsive audience and I simply loved them all. They were splendid young women, and any woman having such for her helpers would certainly have free time for Christian work.

Then there were inspiring services in the churches crowded with young men about to be mobilized for the Great War. Altogether it was a day never to be forgotten, greatly owing to the efficiency of the Travellers' Aid. Second Incident:

After an absence of three weeks in country villages I was returning from Pyeng Taik (Haitaku) recently. The third-class train was crowded, but I managed to get a seat by

a woman with a fat baby. The carriage was full of school boys going to Seoul. I was no more than seated when they crowded the seat in front of me, and all banked up in the aisle, with Korean hymn-books in hand, and asked me to teach them new hymns, at least some they did not know. They learned quickly, and we sang all the way to Seoul, the entire carriage sceming to enjoy it. They had good voices, and reminded me of the rosy-cheeked boy choir in the dignified service in West-minster Abbey.

As we scattered at Nan Tai Mon Station, it came over me that many of those lads did not know where they were going to stay, the first few days, anyway. For a long time I had wished for help at the station when country girls come to Scoul for the first time to work infactories, etc. A Bible woman and I had some times gone to the trains to ask people seemingly in need of help if we could aid them. If they did not need aid, we invited them to attend the church nearest where they were going to live.

This spring a few Christians want to the trains, as there is a great number of students pouring into Seoul at that time. The greatest difficulty is that we have no special boarding houses where we can invite students for the first few days. There are some inns managed by Christians, but they are rather expensive. Some women of the upper classes in Seoul have had this problem on their hearts for some time, and may provide some student homes.

When I spoke to one of the missionaries about our having "Travellers' Aid," he suggested the matter be taken up by the Federal Council. I hope this may be done, and that other large centres, as well as Seoul, may take it up. We should of course consult the police as to what we plan to do, and I have no doubt they would approve and assist us.

The ideal would be for the laity to do much of the work. The woman who met me at Calgary was a busy mother, but gave one afternoon a week.



### Three Babies.

J. KELLY UNGER.

For three days and nights she sat on the cold ground holding her eight month's old baby in her arms, hoping that we could take her into the leper colony. She had a bad case of leprosy and the baby would surely eatch the dread disease if left with her mother. Her husband had run her away from home and disowned her because she was a leper and With baby on her back the baby was a girl. she had found her way to the leper colony after walking 20 miles. Upon arrival she was told that there was no place for her as we had more lepers than we had money to care for them. This had no effect upon her or she had nowhere else to go and the colony was the only hope. In front of our house she continged to sit until one of our missionary ladies heard of the case, went and saw the mother and baby and with the mother love found a way to care for them. She went back home, got her diamond ring that had been given ber years before by her mother, gave it to the head of the colony to sell. The ring was given up and the woman taken in. Two mother's hearts were relieved.

2. T'was a beautiful little brown-face almond-eyed, black-haired baby. Its mother had suffered much for the weather was cold and she had brought it over 30 miles on her Whether they had enough food to eat I do not know but the baby had become sick from the trip and the mother did not look any too well. It was another tragedy that is com-The husband had mon in heathen lands. taken another wife and because this wife was a leper he cast her and the baby out of his house. Begging to be cared for she came to us and pleaded to be taken in. There is no place here for untainted children and though we could take the mother in we could not care for the child. One of the missionaries heard of it and a search was made for a home for the little one. After several days a woman was found who promised to care for it for \$2.50 per month. The leper mother parted from it for its own good and now this poor mother, because the has a disease she cannot help, has had to give up her baby for life.

3. The mother was a leper, the father clean, and the baby without the disease. All

three came together from their home over a hundred miles away. It looked so good to see the father taking an interest in his wife and child even if the mother was a leper. Arrangements were made to take the mother in, and the father was to take the child back home with him. All seemed settled and months rolled around. Nine months later I was going around the colony and saw a small baby in one of the rooms. This seemed out of place and I made an investigation, and found that this was the baby whose father was supposed to take it back home. The mother and father had arranged the whole matter and during the night he had slipped the baby in the colony with the mother, and there it had been in hiding for nine months. During this time it had nursed a leper mother, slept with six other leper women, and lived in a colony with 515 lepers. Here is mother love in another form. She was ignorant of the danger and she could not see her baby leave her.

Heathenism pays an enormous price for its practices, and none pay a greater price than the mothers, and among these mothers those who suffer most are the leper mothers. It would seem that leprosy would be enough, but they have added to that the worst of all suffering, weeping for their children. One of our needs here is a home for untainted children of leper parents, that the mothers and fathers might at least see their own children at regular intervals. Even though they could not touch them they could see them as they grow; the children would not grow out of their recognition and they would have the satisfaction of knowing they are being cared for and reared to know Christ, Mothers, whose hearts are tender and whose love is full for the little ones whom God has given you. be thankful that God has placed you in a land where you can enjoy your little ones, and remember in every way you can, those who live all their lives with their hearts breaking because there is no Christ in their lives and the lives of those with whom they are associated.

### Notes and Personals.

#### ANNUAL MISSION MEETINGS.

Southern Presbyterian convened in Kunsan on June 13th. Moderator: Rev. J. C. Crane, Secretary, Rev. E. T. Hoyer.

Northern Presbyterian convened in Syenchun on June 24th. Moderator: Rev. H. A. Rhodes : Secretary, Mr. D. L. Soltau.

Australian Presbyterian convened in Chinju in June.

Nothern Methodist convened in Seoul on June 20th, Bishop Herbert Welch, presiding. Secretary, Mr. Chas A. Sauer.

This is the first time that an Annual Mission meeting has been held in either Kunsan or Syenchun.

Bishop and Mrs. Welch returned to Seoul on June 6th. The Bishop's health has been much improved by their visit to America.

Professor and Mrs. Wark visited Seoul in June. Professor Wark has charge of the School of Missions in Boston University.

Miss Jane Addams paid a short visit to Korea in June. She gave addresses in some of the Mission schools in Seoul, and also addressed a meeting of the Seoul Luncheon Club.

Mr. G. A. Gregg, one of the secretaries of the Korean Y. M. C. A. has returned to Seoul from furlough.

#### LEFT ON FURLOUGH.

#### Southern Presbyterian Mission :

Miss M. S. Tate, from Chunju. Miss L. Dupuy, from Kunsan.

Miss L. Miller, from Sconchun.

#### Northern Presbyterian Mission :

Rev. and Mrs. A. Campbell, from Kangkei Miss E. L. Shields, from Seoul.

Rev. and Mrs. J. U. S. Toms, from Seoul. Seoul.

Dr. and Mrs. J. D. Bigger, Pyengyang. Rev. and Mrs. H. H. Henderson of Taiku. Rev. A. G. Welbon, from Taiku, Mr. and Mrs. H. H. Underwood, from

We understand that Mr. Secul Underwood plans to spend two years in the U.S.A.

#### Northern Methodist:

Rev. G. M. Burdick, from Yengbyen, on sick furlough.

Miss E. Miller, from Yengbyen.

Rev. and Mrs. C. C. Amendt, from Kong-

Rev. and Mrs. H. D. Appenzeller, and Miss E. Van Fleet, from Seoul.

#### Southern Methodist :

Rev. and Mrs. J. O. J. Taylor, from Vladi-

Miss C. U. Jackson, from Seoul.

#### Canadian Presbyterian Mission :

Rev. and Mrs. A. R. Ross, from Sungjin.

#### Australian Presbyterian Mission :

Miss M. L. Alexander, from Fusanchin. Miss J. E. McCague, from Tongyung.

Miss Florence A. Boyce, who has spent three years in Seoul as Principal of the Seoul Foreign School, has returned to the U.S. A.

Rev. H. D. McCallie, of the Southern Presbyterian Mission has returned to Mokpo from furlough. Mrs. McCallie is expected to return in the fall.

The Northern Methodist Mission has loaned Mr. Chas. A. Sauer to the Christian Literature Society. Correspondence should be addressed to Mr. Sauer.

#### BIRTHS.

Born, to Rev. and Mrs. J. Y. Crothers, of Andong, a daughter, Catherine Blanchan, on April 24th.

A son, Thomas Hallam, born to the Rev. Rev. and Mrs. W. J. Anderson, from and Mrs. Proctor in Sungiin on May 23rd, died on May 28th.

> A son, Paul Whitfield, was born to the Rev. and Mrs. Haines in Seoul, on May 2nd.

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# The Korea Mission Field

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Mrs. S. Bonwicz, 5, Dickenson Road, Crouch Hill, London, N. S.



### Wonsan Beach.

A. F. R.

The summer days grow long again,
The rainy season comes again,
'Tis time to rest
And gain new zest
To face the winter's work again,

In narrow streets,
Where but sun beats,

Of Wonsan Beach we dream again,

The Wonsan hills are green again. The summer flowers bloom again,

On sandy shore. The breakers roar,

To welcome bathers back again. From stations far,

From stations far, By boat and car,

To Wonsan Beach we come again,

In the old hall we meet again,

And friendly faces greet again.
The houses all

Both big and small,

With cheerful life now hum again.
The liveleng day

The children gay

On Wonsan Beach now play again.

In volley ball we strive again, Esseball and tonole play again, Then, best of fun,

then, best of run,

In rippling waves we swim again.
The babies small

On soft sands sprawl,

And Woman Beath is glad again.





SEVERANCE UNION MEDICAL COLLEGE



SEVERANCE HOSPITAL



MARQUIS PAK PRESENTING DR. AVISON WITH GIFTS. COURTESY OF THE "DONG-A DAILY"



DR. O. R. AVISON

# THE KOREA MISSION FIELD.

# A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

AUG., 1923

No. 8

### Editorial.

Will the Christian Church Function Today?

IX

Day Dawn.

"There's a light about to glow,
There's a flower about to blow,
There's a midnight darkness changing into day,
Men of thought and men of action,
Clear the way!"

Editorial Correspondence.

To the Editor,

THE KOREA MISSION FIELD.

FOR the great Conference on Christian Politics, Economics and Citizenship to be held in Great Britain in April, 1924, a number of Commissions are preparing reports, on the model of the famous Missionary Conference of 'Edinburgh 1910.' One of these Commissions deals with 'The Social Function of the Church' and appeals, through you, for help from the Mission Field. We are in touch with all the sources of information in Great Britain, but in order to make our enquiry really satisfactory we want to gather some additional illustrative material from abroad. We should be most grateful if any of your missionary readers of all nationalities would send us evidence of the following kinds:—

- (1) Printed papers (not likely to be well known in this country) describing any marked change for the better in the social life and customs of any country, due to the coming of Christianity. (Or references to similar literature accessible here.)
- (2) Instances of new social movements originated or strongly supported by Christians as the social expression of their Christian faith.
- (3). Instances of definitely Christian standards of social conduct differing from the accepted standards of the country, set up by the Churches among their own members.
- (4) Instances of ways in which the Church abroad is helping its ministers or members to understand the problems of Christian conduct in their particular social environment.



UNIVERSITY OF CALIFORNIA

TF any of your readers would care to see the full syllabus of our enquiry, we should be happy to send a copy. Although drafted primarily for use in this country it may nevertheless be useful and suggestive in other countries, when the necessary allowances have been made.

E shall be most glad if in any of these ways we may link this great Conference in which all the Churches are co-operating and for which so much effort is being expended, with the prayers and interests of the Churches throughout the world.

> Yours on behalf of the Commission. J. A. LICHFIELD (Chairman), MALCOLM SPENCER (Secretary).

Replies should be addressed to Malcolm Spencer at the Conference Office, 92 St. George's Square, London, S. W.—1., to reach London some time during October 1923.

The Editor.

24th February-1923-

THE KOREA MISSION FIELD.

Dear Sir.

THE Bishop of Lichfield desires me to send you the above letter, with the urgent request that you will find a space for it in your next issue and thus forward the ends which the above Conference has in view. I trust also that the fact of our holding this Conference will be of interest to your readers.

"F you would also be kind enough to send me a copy of the issue in which it appears (if that be possible), we should be doubly grateful,

> Believe me. Yours sincerely, MALCOLM SPENCER.

### Conference on Christian Politics, Economics and Citizenship.

(To be held in April, 1924.)

The Basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the visice and the power essential for solving the problems of to-day, that the ancial ethics of Christianity have been greatly neglected by Christians with disastrons consequences to the individual and to society, and that it is of the first importance that these about he given a clearer and more persistent empirate. In the teaching and work of Jesus Christithere are certain fundamental principles—such as the universal Fatherhood of God, with its corollary that mankind is God's family, and the law 'that whos' loseth his life fieldeth it'—which if accepted, not only condemn much in present organization if somety but show the way of reconstration. Christianity has proved itself to possess also a motive power for the transformation of the individual without which so change of policy or method can succeed. In the light of its principles the conduct of industry, the upbringing of children, animons and international politics, the personal relations of men and women, in fact all things relationships must be tested. It is beped that through this Conference, the Church may win a fuller understanding of its Gospel and, hearing a clear call to practical action, may find sources to bey.

President of Council

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Hen. Secretaries (The Sev. C. R. RAVEN, to whom all correspondence should be addressed.)

92, ST. GEORGE'S SQUARE, LONDON, S. W. I.

February, 1923.



### Dr. and Mrs. O. R. Avison-An Appreciation.

HUGH HEUNG-WU CYNN.

that in the rendering of wholly disinterested the Y dining hall. They have amply proven themselves to the people, whose faithful friends they have become, to be both seers of great visions of the ever-shifting scenes in their future and pathfinders in their eager search for the new Way of Life that is ahead of them. They kept the faith when the outlook was dark and remained true when the days went hard. They rejoiced with them in the good fortunes and delighted with them in the on-coming of new hopes. During these thirty years they healed the sick, taught others to heal, gave education to those who sought knowledge, and pointed the way to those who groped in the dark for the Light.

Among the thousands of Iriends and acquaintances who have been benefited by their devotion and skill, the thought of having a date fixed for the commemoration of their thirty years' unselfish service occurred to a number of them. A committee, composed of Marquis Pak Yung Hyo, Yi Sang Chai, T. H. Yun, Rev. Kim Ik Doo, Chang Doo Hyen, Dr. Hong Suk Hoo and H. H. Cynn, was appointed for the arrangement. On June 14th at 4:30 P. M., the Committee on Arrangements had the great satisfaction of finding a large number of representative men and women, gathered together as scheduled, in the Y. M. C. A. Auditorium, to do honor to Dr. and Mrs. Avison. A simple program, which included an opening prayer, a brief address by the Chairman, Marquis Pak, suitable pieces by the Seoul Band, short congratulatory addresses,

To work in any given place continuously presentation of gifts, and response from Dr. for half a lifetime is no common thing, and Avison, was followed by light refreshments in Among the speakers service in what at first was an utterly strange were Mr. Song Chin Wu, President of the land is nothing short of remarkable. To Dr. Dong-A Daily, Mr. Chung Tai Hyun, Principal and Mrs. Avison, who first came to Korea in of the Po-Sung School, Mrs. Yi (You) Kak-1893, all the credit for high qualities of man- Kyeng, and Marquis Yi, besides a number hood and womanbood that go with Christian of Christian pastors and professional men. ministration and pioneering leadership is due. Christian and non-Christians alike expressed their thankfulness to the kind Providence for having sent Dr. and Mrs. Avison and prospered their work during the past three decades and also their hope that even greater measure of success would crown their work in the future for the young men and women (the latter by Mrs. Yi.) The gifts consisted of a gold medal for Dr. Avison, a pair of gold rings (Korean style) for Mrs. Avison, a pair of silver cups and saucers, and a silver tea pot. All the articles bore suitable inscriptions, and the saucers had each a representation of scenery from the Diamond Mountains. The teapot had a map of Korea with the thirteen provinces clearly outlined.

> Dr. Avison's address, reminiscent of the past and prophetic of the future, both touched and inspired the audience. It is too good to be passed by without having at least a good part of it recorded, so with the pardon of the reader substantial quotation is given here;

> "I thank you on behalf of my wife and myself for the loving thought which prompted this celebration of our half cycle of life in your midst. It has come to us very unexpectedly. It happens that I have known nearly all of our hosts during nearly all the period of our lives here and that makes the occasion all the more pleasant. It is especially gratifying because our hosts represent not only the Christian Church but society in general and all types of professions, Kerean nobility, finance, religion, education and medicine; the older generation and the new.



"Thinking of these thirty years of our life I remember that I spent the first five years in England, the next 27 in Canada and the last thirty here, so we have lived longer in Korea than in any other land. It is not therefore to be wondered at that our hearts are here. Two-thirds of our children were born here and they too love Korea and its people.

"We cannot help loving Koreans who have been so kind to us, from His late Majesty who granted me this token of his goodwill and his appreciation of my humble efforts to serve him personally in my capacity as physician down to the poorest citizen whose home I was often called on to visit on my way home from the palace. I cannot help esteeming highly the students who, having learned what they can from so poor a teacher, then in the practice of their profession reflected so much glory on him by their good service to the people.

"We cannot help admiring the country which is so beautiful. We cannot help being thankful that our lot was cast in Korea.

"In another seven years I shall have reached the age when missionaries are supposed to retire from active life, so that our time for work is drawing near its end. Nevertheless we feel at this time that we shall want to live in Korea long after the time set, to watch the progress of the country we have seen advance so marvellously within the period of one generation." Here he gives a vivid contrast of the conditions, both material and spiritual, as they were thirty years ago and as they are now, and continues:

"It is a change which is noted in all the realms of life, material, intellectual, spiritual, but what are the causes? As all influences have their origin in the spiritual realm, so in my judgment the results that have come so rapidly in Korea are due to the strong emphasis laid from the beginning on the spiritual side of missionary work. We are told that the fear of God is the beginning of wisdom and the regeneration of a man or a nation must begin in a true knowledge of the God of the universe. We Christians believe that He is

made known to us in Christ Jesus who manifested to us the Fatherhood of God and His love for mankind and we made this the foundation of our teaching.

"The intellectual and the material naturally follow the spiritual awakening and so has come about the rapid development we have seen.

"We do not minimize the effects of education and of material forces in supplementing the spiritual; we rather emphasize them and are grateful for all that has been done in these regards by Koreans themselves and by the government, but I am but trying to put first things first.

"I now wish to take a forward look. What has the future in store for you as a people? Who can know? It will largely depend on yourselves, for after all no one can do much for others except to point them to the way of Life. It has been the part of outside agencies, missionary and otherwise, to do this and to establish what may be called samples of institutions that have been found useful in other lands. It is now up to you, the people of Korea, to keep before you high aims, to follow them persistently, and to remember that it is righteousness that exalteth a nation.

"As for the missionaries and the Boards at home, they look for an early time when the Christian bodies of Korea will take upon themselves the responsibility for evangelizing the nation. We look to them to take over the institutions we have founded and to conduct them; and in the meantime we hope more or less to gradually withdraw from the positions of authority and become helpers until such time as our co-operation can be withdrawn.

"Will you rise to your responsibilities and to your opportunities and let the world see that as in the past you were leaders in art, in invention and in literature, you of the present, filled with the spirit of God, are not behind any in your capacity for development and for organization in the service of the world?"

Now the writer wishes to have a forward look also. When a speaker speaks with so



bound to elicit sympathetic response in others. I dare say that the Korean people have taken up the challenge of their material and social environment, and I am certain that the Korean Christians have already began to feel their responsibilities and appreciate their opportunities-responsibilities of letting the morally despondent (dead) know and have the living and life-giving Power, and opportunities of finding true greatness in rendering worldservices thereby. We see the evidences of this new spirit everywhere in increasing numbers. In the everyday dealings, experience on the one hand, and wisdom and tactfulness on the other, are quits important. I yenture to say that even greater things are shead of the missionaries and Korean Christian alike and that with eyes fixed upon the one Master, greater things shall be accomplished. It is certainly magnanimous to adopt a policy of "He must increase, but I must decrease," but one wonders whether there is not an even better way. If there is any one place where

much true good will and solicitude, he is national and racial differences could be ignored. it ought to be in the Church, where the work of one universal Father is done. The basis of personal merit, foreign or Korean, is the only one that will stand the test in the long run. Discrimination for is as vicious as discrimination against. At the same time money representation and "money selection" in the church household must be done away with, if the normal growth of His work is not to be hindered. Our ideas and actions must rise above those of national church and become those of world-church, if Christianity is going to be effective internationally. These are some of the things that will invite our attention during the coming years, but we can all be confident of the future in the fact that we have in Dr. and Mrs. Avison, and many like them, true and far-seeing friends and that together we are all servants of One who has not only cure for all ills but wisdom and power enough to lead us from victory to victory until we attain the "impossible."

### Prohibition in Korea.

J. S. GALE.

it may be of interest to readers of The Field to to see how his recent enactment against drink he regarded as the earliest advocate of prohi- Prince Hong Yoong-sung's drinking. mention I find is in the year 38 A. D., when Paik-je issued an order saying that no more manufacture of spirits would be allowed seeing food was scarce and the grain supply below Similar prohibitions occur again and again all the way down through Korea's history till 1876 when famine once more caused the king to command prohibition.

These acts meant what they said, evidently, for, as late as the reign of Se-jo, 1465, A. D., we read that the king, when on a visit to the hot springs at On-yang, sent a secret messen-

As prohibition is a live question these days ger throughout the province of Choong-chung note Korea's attitude toward it during times was being carried out. The messenger on his gone by. Korea I think, without doubt, may rounds found the governor, Kim Chin-ji, at bition of any nation in the world. The first king, furious at this breach of trust, ordered Kim to be decapitated at once. He then had his dangling head sent all round the province for people to see, take warning from, and learn to obey when he told them not to drink.

> In the year 1423 King Se-jong, though only a young man of twenty-six, when urged by the prime minister to take a little wine for his stomach's sake, answered, "When I forbid my people the use of intoxicants how can I think of using them myself?" In the same year he issued an edict ordering prohibition in which he says, "The evils resulting from drink are



very great, not only as seen in the wasteful use of grain and state supplies, but in its destruction of the heart and soul of man. Under its influence human personality becomes a thing of atter disgust. Beneath its spell children disgrace those who brought them up in the hope of something better; while grown men become human wrecks, stripped of their diviner nature; all decency thrown to the winds."

He cites examples of drunkards to prove his point, and goes back in his survey beyond the year one. "Paik Yoo," says he, "used the small hours of the morning for the manufacture of strong drink, and in the end had his house fired about his ears and died. Chin Choon of East Han (206 B.C.), who used to bar his gates and have his friends drink deep, went to the Hun Tartars as envoy, and there in a drunken brawl, was set upon and killed, so fulfilling the will of the Fates."

Good King Se-jong, who invented the alphabet and lifted his country up to a high plane of civilization, was squarely set against this evil. He could have wired round the world long before America, "Gone dry," yes, before Columbus was born.

We find in 1512 a very wise order issued by King Choong-jong, that the West might well take note of to-day. He was then only twenty-five years of age and yet these are his well chosen words, "My ancestors sternly forbade all use of drink, and yet I realize this will avail nothing unless the heart and soul of the people be with me. My desire now is to persuade you to this decision, for unless you are in favour of it by your every conviction, my edict will avail nothing. I beg of you, officials and statesmen, to make yourselves an example to the people and so lead them to better things."

King Hyo-jong, who was carried away captive in 1636 by the Manchoos and lived three years in Mukden, wrote the following: "Most of the misfortunes that befall the state as well as the individual come from drink. Those who hold office surely know this without my telling it, and yet I hear that there are some who make this unspeakable evil their means of entertainment. For myself, from the time I became crown prince, I avoided all touch of this deadly thing."

One of his ministers, Song Choon-kil, whose tablet stands No. 54 on the east side of the master in the Confucian Temple, said, "When Your Majesty, who has absolute freedom to drink as you please, has given it up, how much more should we."

It takes character and courage to stand as King Hyo-jong did, and Korea furnishes many examples of this kind of superior man. King Sook-jong, who reigned while Charles II of England was on the throne wrote many poems about drinkers, holding them up to ridicule.

He reminded the world of how confidential they grow, how they talk as though they were kings and wisdom would die with them; how they smile one minute like a judge of the supreme court and act like a fool the next. In 1632 under a new enactment it was decided that any man found making drink should be punished with a hundred blows of the paddle, and given three years' imprisonment; and any official found drinking be given a berth in the Euileum-boo, which corresponds somewhat to the United States' Sing Sing. A second offence brought a double measure of punishment.

These quotations and references are quite sufficient to show what mind Korea had toward this evil and how bravely she fought it through many centuries.



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Cristinal from UNIVERSITY OF CALIFORNIA

# Things Missionaries Appreciate.

How a Church in Chicago Solved the Book Problem for its Foreign Pastor in Korea.

One of the great problems of the missionary's life is how to keep fit-physically, mentally, and spiritually. Nor is keeping fit mentally the least of these three difficulties. The number of those who pursue any systematic method of continued mental development from their school days throughout life is few in any land, but there is perhaps more excuse for the neglect when one lives in a foreign mission land where the work is exacting and arduous; the literature such as there is in a foreign tongue; opportunities for stimulating social contact very limited; books and magazines expensive; and public libraries entirely lacking. In the midst of such environment and conditions the missionary must depend largely upon his determined effort in reading and studying good books and magazines, but even if he has the determination, and jealously guards his time, he still has the problem of getting books and magazines. No one, besides himself, is more vitally interested in the well-being of a missionary than the church in America that has undertaken his support. Here in one place the church can help him.

It is common for such churches to furnish magazines, either new ones or second-hand ones, forwarded after they have been read, but the Buena Memorial Church, of Chicago, Illinois, during the past year has undertaken, in addition to the magazines it sends, to supply good books in various fields of interest for its missionary in Seoul. In response to such an offer the missionary sends long lists of books

that he desires, adding year by year to the list new books as they come to his attention, and from this list the members of the Buena Church send throughout the year from time to time, and only in such amounts as the missionary can really read and digest, books of their own selection. This plan preserves the pleasant element of surprise in the gift; insures that only desirable books shall be sent : furnishes the books to the missionary at such times and in such quantities as he can best use them; keeps such a long list of books before the church-members as to make it possible for them to find among them some that are already in their own libraries or some hooks they would love to buy and read before sending; and builds up for the missionary a library that is always up-to-date and available for his own use and the use of other missionaries near him. Thus the gift of a book bacomes like the "gift of mercy, thrice blessed" it blesses the donor, the recipient, and all his missionary friends who may read it.

Some of these books have already reached the missionary, and he is prepared to say that no experience since coming to the mission field has afforded him more pleasure or profit, and that the plan seems fraught with almost unlimited possibilities for blessing and helpfulness to missionaries. Are there not other churches in America that will welcome such a chance to be of real service to their missionary, and through him to the work he is doing?





### Personal Report 1922-1923.

A. I. LUDLOW, M. D.

my second decade of service in Korea. After much the same spirit. years of constant effort our Medical College has finally received the government recognition we have so long desired. During this same period it has been myaim to establish our department of surgery upon a firm basis. While we agree that the greatest room in the world is the room for improvement, yet we are glad to report that the past year has been the best in our history. This is in no small measure due to the faithful and efficient work of the Korean associates who compose our surgical staff.

Dr. M. U. Koh, the first of our graduates to pass the government examination, has served as my first assistant for four years. During my furlough a year ago he conducted the service with great credit. His quiet manner, his patience, his kindness to the poor, make his presence a real benediction.

Dr. Y. S. Lee, my second associate graduated four years ago. He came to us last August with splendid recommendations from the Peking Union Medical College where he served for three years. He has been a consistently hard and conscientious worker with the interests of the patients and service always at heart. He has shown high ideals in his surgical work and I doubt if there are many men in America. four years out of medical college, who could equal him as an operator.

Dr. M. C. Kang who was my third assistant, recently passed away after a short illness. He had been with me for many years as an assistant in the dispensary, taking charge especially of the afternoon surgical clinic. Without the prospect of great advancement he nevertheless performed the tasks assigned to him with great fidelity. We feel keenly the loss of this Korean brother whose life was devoted to the relief of suffering even when he himself was a sufferer. Dr. Chung,

The year just passed marks the beginning of who has taken Dr. Kang's place, is a man of

During the year we secured a man who acts as surgical dresser and anesthetist. He too is a quiet, faithful worker, who takes a real interest in the patients. Is it any wonder with such men that we receive frequently letters such as the one which came a few days ago from one of our poor patients. It is significant that this letter is addressed not to me personally but to our staff. It reads as follows,:

"To all the doctors:-

I hope you are all in good health. I have been troubled for a score of years and have been unable to obtain relief until by the great grace of your hospital I was operated upon without cost and returned home safely. I have no way to thank you except by this letter. Again hoping you are all wall.

Gratefully, Yee Tong Keun."

In one of my previous reports I mentioned the problem of getting many of the students and even some of the Korean doctors to treat this class in the proper way, but during the past year there has been so much improvement that it is no longer a problem.

Dispensary.

My work in the dispensary of the Medical College consists of three hours in the surgical clinic where each morning in addition to treating the patients we give instruction to members of the third and fourth year classes. The afternoon clinic is carried on by my third assistant. From April 1922 to April 1923 we gave in the surgical clinic 9080 pay and 8448 free treatments, a total of 17,528. About 1500 operations were done under local anesthesia in the dispensary. Three afternoons a week I give a lecture to the third year class and on two afternoons, clinical lectures to both third and fourth year. Drs. Koh and Lee give the lectures to the second year class.



Hospital.

Of the 2,000 patients in the hospital the past year, one third were surgical cases. Each morning after the college chapel every case is seen in company with the entire staff, so that the doctors are familiar with each patient. Any special orders are carried out after the rounds are completed and I usually have some time before dispensary for special consultations. Monday, Wednesday and Friday afternoons are devoted to operations, The number of emergency cases requiring treatment at other times is constantly increasing. Of the 800 persons operated on during the Although I year 650 were on our service. am usually present the majority of the operations are done by my Korean associates. If a call comes to some out of town consultation there is no need, as was formerly the rule, to postpone operations on account of my absence. Another sign of progress is that the palients now very seldom insist on having the foreign surgeon operate. We owe much to both Korean and foreign nurses for their help. A Korean graduate nurse has charge of our operating room.

#### Consultations.

Scarcely a day passes without calls for consultations from the other departments in our institution and occasional trips have been made out of the city for the same purpose. There is a marked increase in the number of foreign patients; some of them from Japan. This emphasizes the imperative need for more accommodation for this class.

#### Literary Work.

In the midst of many demands on one's time it requires a determined effort to keep up with the surgical literature of the present day. I make it a point to review the articles in all the best journals and pass on to my associates who read English articles of special value. They in turn read the Japanese journals, and frequently translate into English any articles which may be of interest.

Each member of the staff has taken up some

particular subject for research. We are making a special effort this year to find out the results of our operative work. Shortly after my return from furlough I completed an article on "One Hundred Operations for Liver Abscess" which was published in the March number of "The American Journal of Surgery, Gynecology and Obstetrics."

Another article was published in the Feb. 23rd number of the "China Medical Journal," Every two weeks I write a letter which is sent to my family and through them pertions of the letters concerning the work are used in church and mission meetings.

Hobbies.

One of my hobbies has been the collection of the so-called Korai Pottery. Last October I read a paper on this subject and exhibited my collection to the Korea Branch of the Royal Asiatic Society. This paper, which includes the description of one hundred pieces of pottery together with illustrations of the same, will be published in the Transactions of the society. Participation in tennis tournaments. managing the Seoul American Base-Ball Tearn. basket ball during the winter at the Korean Y. M. C. A., and last but not least the "daily dozen" all conspire to keep me from growing old or rusty and are in no small measure responsible for the fact that I have not missed a day this year on account of illness.

Meetings.

Faculty, Hospital Staff, Worker's Council, Station meetings, and meetings of various committees consume many hours.

Religious Services.

Attendance at the daily college chapel, the Sunday afternoon foreign service and the weekly prayer-meeting all help to quicken the spiritual life and prepare one for the many demands made upon one by the very nature of the work. Hospital rounds must be made on Sundays but we have been able to attend nearly every Sunday morning our Korean Church at Yongsan (The Church of the Dragon



Mountain,) whose members both young and old continue to grow dearer to us each year.

Both hospital and dispensary, but especially the hospital offer a fine opportunity for evangelistic effort. It is a clinic of applied Christianity. We aim to keep before the staff this ideal of spiritual as well as physical salvation for every patient.

Following Paul's reasoning, though we preach with eloquence to the patients and have not love we are as sounding brass. And though we delve deeply into the realms of scientific research and have unbounded faith in ourselves and have not love we are nothing. And though we treat thousands of patients and wear ourselves out in the operating room and have not love it profiteth us nothing,

Paul's spectrum of love in 1 Cor. 13 Chap. has nine ingredients; patience, kindliness, genhumility, courtesy, unselfishness, good temper, gentleness and sincerity. These we covet. A task to challenge the best in one, associates fitted to share the burden, grateful patients, good health, a consciousness of Christ's presence and a desire that all our patients may share it; these are the things which more than compensate for all the difficulties and annoyances of the daily round and give us hope and joy in the work.\*

"Note, - The above article was prepared by its author, not for publication but as his annual personal report to his station. Because of its personal character, he was reluctant to yield it to us for publication.

# A Korean Boy Soul-Winner.

out in the mountains, I met a boy eleven one in the village making any profession of years old and was told an interesting story of Christianity, and many made light of him. his work. Less than two years ago a group of He never wavered, but was regular at school believers was gathered at Twee-tooroo and church, and constantly told his parents through the work of the preaching band, and others that they too should become follow Christ, and there are now about seven- tians, and all are now happy in their new ty in regular attendance. A church building faith. Who knows but that there is a career has been erected and a school opened.

Among those attending the school and bright, earnest boy? church is one boy who lives in another village

On a recent country trip, in a village far two miles away. For months he was the only Severe persecution resulted in increasing the Christians. Through the boy's entreaties the faithfulness of those who had undertaken to father and mother have now become Chrisof great usefulness in the church before this

FOSTER K. GAMBLE.





### Syenchun.

Syenchun is a small but well-advertised town in North Pyeng An Province. Sen Sen is the Japanese name for it. We have been told that guests prefer to call it this latter—it is so suggestive of reality! However that may be there is much in the place to leave a good That which called the town into prominence was the establishment of a mission station in 1901. Very soon afterwards there were enough believers to form a church and they have been growing in numbers both in the town and out through the country until some time ago a Japanese tourist guide says of Sen Sen that it is the center of Christianity in Kores! In other words, the interesting thing in Syenchun is the church. There is nothing else which sets it off as a place worthy of special mention. There are no industries except such as are developing in any small town of about seven thousand-a lot of grain is shipped from here and graphite is mined not far away and brought into Syenchun.

There are now two churches in Syenchun as there have been since 1911. The North Church will seat 1500, and the South 1200. Several hundred more than these numbers have been packed into them. The question of building a third church has been up several times but has not yet gone through. Each Sunday morning the Sunday schools meet in three divisions and even then the superintendents are at their wit's end to know where to The first hour beginning put all who come. nine o'clock is for the children. The main church buildings are filled with classes and all the other church buildings and Y. M. C. A. are filled with the classes. Then comes the women's Sunday schools at 10. 30. This is the most packed of all. The roll of the women's Sunday school of the North Church is 900 and of the South Church 820. The average attendance in the North Church is about 600 and in the South Church 580, with the highest attendance in the North Church of 680 and in the South of 628. Mrs. Lampe is superintendent of the one and Mrs. Whittenore of the other.

Those who study are graded both by ages and by church standing as new believers, catechumens and baptized. The class for those who have just decided to believe on Jesus is always large. The new believers must stay in this class five Sundays, then they are passed on to other classes graded by ages. There is not a Sunday when there is not at least one new believer and sometimes there are as many as thirty. This makes the running of the Sunday school a hard problem but it is a problem that gives joy.

The men's Sunday school meets at 11.45 and though not as fully attended as the women's, has a good attendance.

In all the Sunday schools the new believers who do not know how to read are taught the characters, for without knowledge to read very little progress can be made in the learning of the Word.

Needless to say a larger number attend Sunday school than any other service for the very reason of its being divided. Koreans do not think of locking up their houses and all going to church or any other meeting. Some one always has to stay at home and watch the house. Koreans haven't very much but they want to keep what they do have.

Another interesting feature of the Sunday school is the preparatory classes. These are held on Seturday: for the women teachers in the afternoon at 1.30, and for the men in the evening. Every teacher must attend this preparatory class or he will not be allowed to teach on the morrow! Even though there is not a substitute for any class (which they always try to furnish) they will combine classes rather than let the unprepared teacher take his class. When, for some special reason, a large number of the women teachers have not been able to attend the afternoon teachers' class, a way is provided for them to attend



the evening class with the men. teachers' class. It is certainly a privilege to teach it. The inspiration received there is passed on practically to the whole town, for it is over half Christian and I suppose there are very few houses where there is not at least one Christian.

The afternoon preaching service comes on at 2.30 and there is always a good audience. The preaching is very seldom done by the pastors of the churches. It used to be that they presched once in two or three months at this service. The foreign missionaries and Korean elders did the rest of it. The younger pastors however are doing more of it, as they should; once a month or even oftener is getting to be the practice.

for the pastors to preach. One of the elders, leaders or deacons will have his turn then. The lack of good reading matter in Korea and the lack of commentaries is responsible for this inability and lack of desire on the part of the pastor to do more preaching. When they study on their sermons they do amazingly well.

An institution which has grown up right along with the church is the school system. The church had two very flourishing schools; one for boys and one for girls. They were closed because of the lack of a proper permit. but have run right along since as reading schools, in which however they have carried very nearly the full course of a regular school. The boys who have finished here can enter our Boy's Academy. The two churches are planning to put up a big building for the primary school this summer. The government school is crowded and can't begin to accommodate those who want to attend, so they have been very glad to have the churches go ahead with their school. It is planted to put up this building in close proximity to our academy and make it practically one school. It will be entirely run by the Koreans, as it now is, but the fact of their being so close will afford an opportunity of joining the two

The key to schools under one management scmetime in the whole teaching of the lesson is in this the future. Already approaches have been made on the part of the Koreans to take part responsibility in the carrying on of the acad emy. It remains only to get some working basis to bring this about. In the girls' school there has already been formed a joint board of directors. It is so formed that the Koreans can very easily become the dominating influence by giving the largest part of the financial aid. The Koreans are able to carry a large share of this load if they want to as-Some feel that great care and delisume it. cacy has to be exercised in working with the Koreans. There is really no more care needed than when missionaries work with one another. Let your position be stated frankly and clearly and receive theirs in the same way. At the evening service it is a very rare thing If both can make a go of a proposition, go ahead, but if not, wait until you can.

> Our missionary compound is beautifully situated in the upper part of the village and includes the hill at its back. This is heavily wooded. Water for all our residences is piped from springs on the bill into our kitchens and bath-rooms. There are now ten residences, four of them of brick. All the first buildings were constructed in the Korean style so as to be as much in harmony with the surroundings as possible, but the greater desirability of the brick buildings as well as the much smaller amount needed for up-keep was bound to win in the end. We have also a beautiful Bible institute building and hospital. The two schools are in dire need of good substantial buildings. The ones we now have were outgrown long ago. We are hoping that new buildings will be forthcoming in the very near future.

> The church in the country is making a vigorous growth. The one special feature of it in which we all take pride is the home missionary work that is being carried one by the two presbyteries connected with this station within their bounds and outside of them as well. Seven missionaries are supported in the one and eight, I believe, in the other (the number

is likely to change at each meeting of presby- Manchuria, including Mukden, and some to tery either up or down according to the money in hand). Some of these are going into the most needy portions of the home field where there are no churches and in nearly every place so entered they are establishing churches. Others are being sent to several places in

places south of Seoul. Our church is strongly missionary and increasingly so, but like the churches at home the most of the real enthusiasm, and money too, is supplied by the Women's Missionary Societies.

# An Open Letter to New Missionaries.

Pyengyang, Korea, Jan. 16, 1923.

DEAR, F. F. M.'s:

Having on hand a large stock of good advice left over from the days in the far distant past when I myself was of your class, I pass it on, not even apologizing for its being old, for I can testify that although it may be secondhand goods, it is just every bit as good as the brand new article, for it has never been used since handed to me some 'steen' years ago, and I hope you may have equally good luck and be able to pass it on new to some others in the future.

In the first place I would begin as usual on the language, for that is the most important topic not only to new-comers but to old-timers as well. The first rule I would lay down is one that is thoroughly guaranteed to work, and one which has been tried successfully by-Oh, I don't know just how many missionaries in the past. It is this: From the time you land in Korea never use anything in talking or singing except the Korean language itself. Try it out. If you can not make your first intelligent lecture in the native tongue inside of five months by this method it will be the fault of the "advisee" and not of the one who gives this excellent advice.

Another rule closely allied to this is the tollowing: At once begin to pick up phrases and whole sentences before you analyze the separate words. I remember when I first came into the magnificent harbor of Mokpo I was met on shipboard by one of the veteran fathers of the mission-he had been out all of three whole years-with the greeting: "Hello,

Parker; now, when you get on land you say 'Alangykasiotongsineday kaysimnikamoosam sanguphasimnika, etc., etc., etcsimnika'?", and I immediately got hold of-the ship's railing. However, if I had picked that up at once as good missionaries should do, how much faster would have been my progress towards language perfection; so whenever you see a good thing like that coming your way swallow it whole and digest it at your leisure.

In regard to your language teacher, if you live in some country place you will probably find it desirable to let him sleep whenever he feels inclined to take a nap-in that interval while he snoozes you may be able to get a little language in; if he is not inclined to nod, your progress will be awfully slow. However, never put in more than eighteen hours per day at actual study with your teacher; he needs sleep, and you need to exercise—with him, of course, for never go on walks alone or with anyone except your "sunsang," and at every step always ask questions and insist upon intelligent answers. Then, too, you need some time outside of those eighteen hours for recreation; don't forget that. It had better be taken with your teacher -he may need some also.

A few other rules in regard to language study will be enough as your local language committee will always be glad to tell you what you should do. Be sure to get out amongst the people (this is no joke) and talk with them; you will find that what they say and what the book gives, or what that else consents longer to being the goat. may purport to mean the same thing, in sound are quite different. So have your ear tuned up to get the correct sound.

Another thing I have always been told is that young missionaries acquire the language quickly, so have come out young. (This may not sound like correct English, but I put it in the perfect tense purposely, for of course you are out now and whatever change is to be done must have already been done in the past).

Furthermore, it is the asknowledged concensus of opinion that no one gets the language like those born in this land of Calm (pronounced kam) itself, so I would say as a last word: Be born in Kores. Those of you who have been so unfortunate as to have parents who have always remained in some other land, kindly persuade them to "have come out to Korea before your natal day."

One more injunction and I must pass on from these weighty matters to advice in general: However much you may wish to do so it is not advisable to give your first sermon in Korean till you have been on the field six months (in the case of some of those who are born in the land it may be well to wait even longer). By restraining your natural desire to harangue a company till this late date you will find that your audience is much more enthruled by your words than would otherwise be true, only nine-tenths of them thinking that you are talking in English, the other tenth attributing your flow of rhetoric to the Choctaw longue.

Now as to what to do in general outside of the necessary study. In the first place you will find that the new missionary has nothing to do and so he must take over all the odd jobs of the station—such as secretary, superintendent of all local Sunday schools for foreigners and others, head of the foreign children's school, all matters pertaining to finance, business, frivolity, or entertainment, and sundry other odd affairs for which no one

first foreign friend of yours said, while they this is a matter of necessity and not one of advice. I would say that the plan followed here should be like the one the Germans are now using on France-view the matter with as much equanimity as possible and refrain from violence and excitement. Another matter of necessary endurance is the teaching of English to various and sundry natives and in all the local schools-but why speak of these evils? We must get down to what the newcomer is expected to do by his superiors.

> If you come out single, get married as quickly as you possibly can. (This rule admits of no exception and is to be obeyed by all).

> Do not lose your sense of humor. Presumably you have one, but if you have not you should buy one at the nearest five and ten cent store immediately before sailing, or barring that, order one at once from M. W. & Co. You will find them listed in the catalogue under the caption: "Goods, exactly as described," and they usually comeout with a slip saying: "Being temporarily out of stock of the commodity ordered rather than disappoint you we take the liberty of sending an article just as good or even better than your own selection and feel sure you will be more than satisfied."

No word to new missionaries would be complete without a discourse on K. C. (Kustoms of Corea). If you come out married, you may not run into such violent contact with the gentleman, but, if you come out single-good night! You will find by experience that he is a man of straw, talked about by everybody who has been on the field ten minutes, but known about by none, least of all by the Koreans themselves. Even to this day-1300 days after my landing-I find such constant violations of all attempts at custom by the people of Korea themselves that I feel sure that-you will profit by what I say. There is one word further to add, however, and that is that if you receive packages from America you will find that customs duty and your duty in regard to custom are somewhat different,



though the former can be every bit as ornery as the latter and in some cases even more disturbing to the ever limp state of an empty pocketbook.

I am in the course of preparing "Rules and By-Laws for New Missionaries" and shall submit from time to time to the KOREA MISSION FIELD such rules as appear necessary. Always remember that these rules can be amended at any time by a two-thirds majority vote—of the old missionaries. With all assurances of every best wish for your continued success, I beg to remain,

Yours to question (but not to answer), Wm. P. Parker, P. S. In passing this around the station before sending it off for publication someone asked me if all I said was to be taken literally. In reply I would say all that is said by an elder missionary should be wholly believed and implicitly obeyed by a younger one, till the latter has been on the field the whole of at least one full year, when in some cases he is allowed a vote, and in rare instances he is old enough to think for himself—and anyway he should take the advice of his wife.

Very truly yours,

WM. P. PARKER.

### The Milk Goat.

F. J. L. MACRAE.

After the interesting and valuable article in the February number of the K. M. F. on the milk cow there may be no room for another, and it may only be the impertinence of the ignorant to suggest that there is any other solution of the problem than by the one given; but I should like to say that I think the way to supply the grave lack of milk in the Korean diet is for all missionaries to push the keeping of goats and not cows.

For very many reasons the goat seems more suitable than the cow; but only a few of these reasons can be given.

In the first place the goat is said to be immune to tuberculosis, while cows have it very prevalently. I have not the figures of the percentage of cows which reacted to the tuberculin test in 1920, but it was very large indeed, somewhere about 50%, while in the same year in America there were 77,270 goats slaughtered for food and not one carcass was condemned for tuberculosis. This is of course not conclusive but it at least puts the goat in a very favourable light. While of course there are no figures available for Korea the wretched speciment of cows one sees, at least in the south, make one suspect that very many would react to the test, and that we

would be wholly unwarranted to advise the use of milk from these animals. Of course it is true that gradually the poorer animals will be weeded out, still, if in a developed country like America such a contrast is possible it will be long before favourable conditions obtain here.

The next point of importance is the first cost. The wealth per head of the population is small, and it is vain to hope that very many will be able to keep a cow which may cost at least 100 yen. Koreans will not tie up so much capital in an animal from which the return is so small and from their point of view so indirect. The gost is cheap and easily got. Hundreds of them can be bought in the country markets in the south for 6 or 7 yen. Not very good milking animals doubtless, but capable of great improvement, by attention care and breeding.

Thirdly, there is an advantage on the side of the goat in the rapidity with which a herd can be built up. It takes very many years longer to build up a similar herd of cows. This alone seems to be a most important point in face of the present grave need for milk.

Again there are a group of advantages to the goat because of its size. It is reckoned in



England and America that 8 goats can be fed to one cow, and it is certain that the propertion is not less in Korea, with the added point that feeding animals in Korea is an unusually expensive business if they are to be fed as decent dairy animals require. The rough cheap feeding is quite unsuitable for a cow but with modifications does excellently well for goats. The cow will fare very badly with pickings but goats in the south live well, and by the hundreds, on what they can get while tethered between the rice fields.

Then again the amount of milk given by one goat will probably be for long all that a Korean household can profitably use. More would be wasted and go sour. If more is required more goats can be bought. In any case medium goats will give more milk than one medium cow. Of course with a number of goats the daily average throughout the year will be better regulated than in the case of a household with one cow. There is further the question of house room. A goat may easily be provided for in the smallest houseyard, and with its cleanly habits is much more pleasant to keep near a house than a cow.

All the above reasons seem, I think, to prove the real value of the goat to Korea. Let me repeat that there are thousands of these little animals in the south needing only a little care to be made to produce a large lack of milk and improper feeding? amount of milk for infants and ill people.

The time has gone by when anyone would domur at having an article like this in a missionary paper. It is surely fit and proper for us all to do what we can to preserve life and make better living conditions. Within two weeks I heard a Korean, quoting a certain missionary, say that out of 10 children born 6 died in infancy. Doubtless exact figures are hard to prove but there is a measure of truth in them. On the same day when that quotation was made I read that the infant death rate in Glasgow was 64 per 1,000. Now living conditions in Glasgow are better than in Kores, but there are, or at least 14 years ago were, places where they were very much Wherein lies this appalling difference? Surely in the child welfare centres, so common at home, increasing provision is made of pure milk for children.

Some of us will vote for the goat and some for the cow, but we can all agree to push the use of milk and so save the lives of numberless little children.

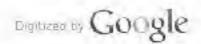
May I end with some questions worth investigating? How do the death rates for children up to one year old, and again from one to five years old, compare with the average rates at home? Is it true that the Korean rate is specially high and has that a connection with

# The Korea Woman's Conference of the Methodist Episcopal Church.

MARION L. CONROW.

Ewha Haktang convened the twenty-fifth an- work which later became alive, glowing, pulnual session of the Woman's Conference of Korea. Were one to look at the bare outline of the program for that conference, one might find at first glance but one or two outstanding items of interest. To the item which appeared time after time—seven minute reports of work -one might give small attention. Yet these the Orient!"

On Tuesday morning, June 12th, 1923, at very statements were the substantial framesating with stories of human interest. A new missionary, getting her first glimpse of missionary work in Chosen, exclaimed, "For these reports of what is being done. I thank God. The word 'report' has become for me a new word, ladened with the traditional richness of



Bishop Herbert Welch, President of the conference, presided during the conference, and by his helpful guidance and presence the meetings were much enriched. The conference was especially fortunate to have as its guests Bishop and Mrs. F. T. Keeney from Foochow, China. The devotional hour, led each morning by Bishop Keeney was such an hour as gives to each missionary a new glimpse of the Christ, a new appreciation of her part in His program and a reconsecration of her life to Him.

On Wednesday morning the conference was most happy to have as its guest Miss Jane Addams, who spoke first a more personal word of her observation of mission work in the Orient, and later of the movement among women of the world toward world peace. Miss Elizabeth Lee, from Fukuoka, Japan, fraternal delegate from the West Japan Conference, spoke at the morning session and brought to the Korea Conference the hearty greetings of the Japan Conference.

Another guest was Miss Ava Milam, Dean of Home Economics of the Oregon State Agricultural College, now of Yenching College, China. Miss Milam addressed the conference Wednesday morning speaking on "Better Home Making in the Orient." Miss Milam has a big plan and a wide vision of the future of Home Economics in China and Korea. She has been studying home conditions in the Orient and believes that a careful and wise approach to the entire subject of better home making (with all that term implies) cannot be made without definite knowledge of conditions. One interesting feature of Miss Milam's visit was the translation into Korean and the answering by six hundred Korean women and girls of a questionnaire, the answers to which give a fair picture of conditions in Korean homes. The entire problem of the Korean home was further emphasized by Bishop Welch after Miss Milan's address, when he said in substance, "The home is, after all, the foundation of any nation, an institution founded by God even before the church, and as

divine as the church." Following this same thought, the Social Service Committee of the conference brought in recommendations that there be organized among Korean women clubs of Home Makera, similar to those already existing in China.

In a report from the Seoul district a story was told illustrating the gradually rising standards in Christian Korean homes: After the week of prayer beld by the Korean pastors of the church last fall, one of them went home and made his wife a supremely happy woman by telling her how he had learned to love her, to respect more her position in his home; that from this time she was to be not only the housekeeper, but their home was to be different: he would share with her the problems of his work and they would take them before God in prayer together.

Whatever business of importance was transacted at the conference is not of so much general interest as the reports of work accomplished through the year. Much of the story of the year cannot be caught by mere words. As the reports were given humor and pathos struggled with each other in the attempt to make an idea vivid in words. From Chemulpo comes this classic: "The potato patch in the south-west corner of our garden is doing all it is capable of in its present line of activity. We are all praying that it will soon, however, produce an institute building, the fruits of which may be even more valuable to Korea than potatoes."

The Methodist work in Korea is located in eleven districts. There is no district from which does not come encouraging reports, reports of devotion and sacrifice, reports to make one rejoice in the power of God. There is no district which does not send in its report of discouragement, of work too heavy to be borne, of need of new workers and of money, of patient waiting before God for victory. But there is no district in which there is not manifest the spirit of faith in God and his plan for the Christianization of Korea.

Unfortunate it is that the phraseology of the



three heads; educational, evangelistic, and medical, since all the work is evangelistic in its spirit. Mission schools follow only the example of the Great Teacher, and "All Healing is Divine Healing."

The evangelistic work of the year has been marked by a deepening spirituality. Miss Marker of the Seoul district reports that the seasons of retreat when Korean pastors and laymen went aside for quietness with God, were times when He did indeed speak to them. Revivals have come in many churches.

What prayer has done for the churches it has also accomplished for the spring classes. Record attendances are reported in all districts. At Pyeng Yang more women came than it seemed possible to accommodate. Miss Robbins says, "Possibly a week of daybreak prayer-meetings enabled sixty-seven women to live together in one small house in peace and harmony."

Perhaps no story of the present can out-do those of the past in beauty of sacrifice and faith in God. However, one story told at the conference is especially beautiful: Picture the scene a small L-shaped Korean church crowded to the doors, the usual confusion and commotion till the service began, then quietness during the sermon. The time for pledges for the new church had come. Women gave wedding rings, valued trinkets they prized One woman after another quietly slipped outdoors and took off the beloved part of her wedding outfit, her beautiful switch When it seemed that all had been pledged a letter was handed to the pastor. He started to read it but his voice shook so he could not. A Sunday school teacher read it. It was from a young woman, not of that circuit. "I am only a poor student; I have no money, but I will give my own hair that it may be sold as my gift to the church." The precious offering was accepted, but one of the missionaries touched by the story bought the girl's hair She told her she would rather see the shiny black strands growing on her head than to

Christian work in mission lands falls under bave it cut. The things they prize most will the Christian women of Korea give for His kingdom.

> From Kongju, Haiju, Suwon, Yeng Byen come reports of advancement into new districts, of the starting of new prayer groups, the strengthening of old and the gathering in of new believers. On the Yeng Byen district a Bible woman began work in a wealthy yangban district. When she first went the people spoke to her in low terms; now they treat her with honor and have asked her to live in the village in a house which they will provide.

> The reports of educational work are as full of victory as those most specifically evangelistic. Concerning the many educational institutions of the conference much might be written: Ewha Haktang, Union Bible Training School, the kedung schools of Hair. Kongju, Yeng Byen, Pyeng Yang, Chemulpo, Seoul, Suwon, as well as the primary schools in many a village. It is an old story to say that at all these schools more girls apply than can be taken care of, that dormitories are overcrowed, that good teachers are needed. Yet in spite of obstacles the spirit of God is working in these schools; they are lights, feeble though they be sometimes, in the darkness; they are paths in the wilderness.

> The need of Yeng Byen for a missionary to relieve Miss Estey of the school work has been met by the appointment to that work of Miss Ada McQuic.

> Miss Dicken's report on the Pyeng Yang kindergartens conquered forever all objections to the kindergarten as a means of evangelizing the people: Not long ago, one of the teachers sitting on the mountainside watching the kindergarten kiddies romp and play, pointed to a little boy and said, "That boy brought his grandmother into the church, "This child," pointing to another, "influenced his father to become a Christian. All the children who graduated from our school this veer were Christians before they left the kindergarten."

From the medical work of the year come en-



couraging reports. Miss Butts says of the Union of greatly increased work, so heavy in some Hospital in Pyeng Yang, "Since the union in cases that it is impossible to be carried. January, the number of patients, dispensary calls, operations, all the work of the hospital has materially increased; the figures for work in the women's building for the nine months since last conference show a decided advance over the work of the entire preceding year. I should like to tell you some of the stories told by our evangelists as they do the follow-up work. One of them went into a home and found a woman who said, 'I went to the hospital sick in body and sick in soul. I was a divorced woman and had lived a life of sin. The great Physician not only used those in the hospital to cure my poor diseased body, but they told me how God forgives sins. To-day I am giving my all to Him. Because I am a divorced woman I cannot be baptised and join the church, but I know God has baptised me with his Holy Spirit."

From East Gate Hospital and from Miss Payne in the Severance Hospital come reports

An important recommendation of the Medical Committee is that each hospital shall employ certain Korean graduate nurses, at least one, whose work shall be that of visiting nurse. Baby clinics and so-called "Baby Shows" were recommended. With the appointment of Miss Kostrup to Chemulpo and of Miss Bording to Kongju more definite medical work among the women will be done in those places.

The reports of the Chinese work by Mrs. Deming and of the Sunday school work by Mrs. Noble are only additional evidence that the power of God is working in Korea.

The Women's Conference this year was evidently a period of inspiration, of encouragement, of uplifting of hearts to God. climaxes of every missionary's life are these yearly gatherings which color and vivify the whole year, make the approach to the new year easier, and give fresh courage to us all.

## Annual Meeting of Southern Presbyterian Mission. Several Changes in Policy Make Meeting One of Exceptional Interest.

L. T. NEWLAND.

M. L. Swinehart, retiring Chairman, in the felt from the start as each was greeted with a chair, the thirty-second Annual Meeting of the delicious ice-cold drink after the bot ride in Southern Presbyterian Mission in Korea convened here 1:30 P. M. to-day, just outside the heat and strife of this busy port on a quiet hill a mile from the city centre, where is located the Southern Presbyterian Compound. Kunsen is one of the smaller stations of this Mission, but it was with no stinting hand that full preparation had been made to welcome the delegates from the other four posts in the southern part of the peninsula, and all found every convenience awaiting them and every possible provision made. Right royally were

Kunsan, Kores, June 13, 1928. With Capt. the members entertained, and a good spirit was from the railroad, and the well stocked icehouses, storerooms, and food supplies were seen in the background. The Kunsen gardeners furnished excellent fruit and vegetables and the hill and sea furnished the necessary coolness with a proper amount of breezes, showers, and shade.

#### Meeting Opening Auspicious.

Already many had been in prayer for the outcome of this meeting, and all felt that the prayers were to be answered, and that any



plans made were to be in the will of the a work blessed by God in a most wonderful

Since the last meeting the mission has welcomed several new members to the various heartfelt thankfulness that those of the mis- that a call for funds was made. sion who had been sick had recovered or were in so much better health, and all felt that their blessings were full to overflowing.

#### Election of Officers.

The elections resulted in Rev. J. C. Crane being chosen as chairman, Capt. M. L. Swinehart as secretary and treasurer and Rev. that little discussion was needed on the floor, hearty applause of all present the new officers to see another advance. took their seats.

#### Sensation Caused by Presentation of Gavel.

In behalf of Kwangju Station Capt, Swinehart presented the new Chairman with a real gavel, a beautifully carved brass instrument, made in Korea, of appropriate size and weight. Each felt that a long-standing need had been met, and throughout the meetings the gavel came into most efficient use in the hands of Mr. Crane.

After the adoption of the program as presented by the Arrangements Committee and a short preliminary session, adjournment took place till next day at 7: 15 A. M. for prayer service and 9:00 A. M. for regular business.

#### Reading of Station Reports.

At the regular session of June 14, the first order of the day was the reading of station reports, and did space permit these should be given in detail, for every word was inspiring

way, and there was no one but was deeply touched as he or she listened to the reading of these well-prepared, carefully written life exstations—a dentist with his family who will periences of the past year's work, and all refill a great need and increase the efficiency of alized that here was the real life of active our number; a doctor for the long-vacant service for the Master. Now as never before Mokpo hespital, and Miss Hopper, a school all felt that the field was ready, the wheat ma'am of experience and youth. A number ripe, and the call for laborers and equipment were back from furlough, and it was good to for the work, for means to carry on, was a give them the greetings from the mission as need that must be met. Such an opportunity a whole at this time. It was also noted with must not be lost and it was with this in mind

#### Short Meeting Predicted.

As usual the standing committees met two days ahead of the regular meeting, and reports were ready to be made and voted on right after the opening sessions. These reports were well worked out in the committees, so E. T. Boyer as recording secretary. As the and decisions were made in a wonderful spirit future meetings proved, a better selection of unity and harmony, this one giving in to could not have been made, and amidst the that one, and this station setting aside itself

#### Change of Policy in Educational Work.

Doubtless the meeting would have been one of unusual brevity as well as unity but for the fact that all felt that a change in policy needed careful thought and attention, for the Educational Committee considered that at this time a decision must be made in regard to schools. Since the Government has recently lifted the restrictions from the study of the Bible, the school-men felt that at least one of the boys' high schools and one of the girls' schools should seek recognition from the Government, but in order to do this more equipment and a larger budget are needed so that it was deemed advisable that the other schools be slightly restricted. After much thought and prayer the Mission decided that the educationalists were right, and by an almost unanimous vote the decision was reached to strive for recognition for the boys' school and most impressive to those present. For at Chunju, and for the girls' school at Kwangthe work in Korea is evidently a great work, ju, the other schools not to have more than



enforced so that the graduates from the lower schools can go on and graduate from the recognized schools. Thus graduates from Christian schools will have diplomas that mean as much as those from Government schools, and at the same time enjoy the privileges of instruction in the Bible and by Christian teachers.

#### Conference and Devotional Service.

A conference was held on evangelistic work in which many helpful suggestions were made and valuable information given. prayer services in the early morning gave a right start for the busy days, and the devotional hours, from 10:30-11:30, were well led and full of inspiring thought from God's Word. The leaders were exceptionally fitted to give the messages for the members of the mission, messages to encourage, calm, and inspire. A special service was held in memory of Mrs. W. M. Clark, the dearly beloved wife of Rev. W. M. Clark, lost to the mission while on furlough last year. The value of her services can not be overestimated, and it was with deep feelings of sincere sympathy for Mr. Clark and his family that all engaged in this simple memorial to this beautiful servant of God.

It was with regret that the members of the mission saw the last of such a delightful

two grades each of high school work. A gathering, though each was anxious to get system of examinations and grading is to be back to his work. Heat had been avoided both of the floor and outside by the weather, and all were indeed grateful for what the year had meant, and for the progress that had been made. As the delegates departed on their several ways they felt that the best spirit had been manifested that had ever been known, and that plans had been formed in true harmony so that all would do their best with God's help to carry them out.

#### Opportunity Must be Seized.

Men of the church at home, do you realize where Korea stands and what she needs to help do this great work that God has given to your missionaries here? Do you realize that the work in this country can not go on unless you respond to the call, unless you fully comprehend the need just now and respond with money, men, and prayer? Do not let this time pass without putting forth your most earnest effort for the work in this land, and answer the appeal for help, knowing that in so doing you are not only giving to the great cause of missions, but also meeting a peculiar situation and a rare opportunity that must be seized now, an opportunity that only comes once in a lifetime for service for the Master. May God put it into each of your hearts to answer the call in the way that He wants you to do.

## Notes on Annual Meetings

#### Northern Methodist.

Yeng Byen has endorsed education as given in mission schools and at the same time thrown down a challenge to other similar institutions by raising during the past year more than eighteen thousand yen locally for the mission school in Yeng Byen.

#### Canadian Presbyterian.

Convened at Wonsan Beach on July 7th. Chairman . Rev. A. F. Robb; Secretary. Rev. D. A. Macdonald.

The mission celebrated the twenty-fifth anniversary of the opening of the Korea Mission. The Rev. Murdock Mackenzie, D. D. exmoderator of the General Assembly in Canada, and one of the pioneers of the Canadian Presbyterian Mission in Honan, China, was present and made a congratulatory speech. Misses Ackinson and Elliott Irom Formosa and Miss Crockett from South China were also present and addressed the meeting. Other speakers were the Rev. W. R. Fcote, D. D., Rev. G. R. Grierson, M. D., and Rev. D. M.



Presbyterian Mission in Korea.

Miss E. A. McClellan and Miss E. Scruton have been transferred from Wonsan to Hoiryung; Miss M. M. Rogers from Yong Jung and Miss A. M. Rose from Hoiryung, have been transferred to Sungjin. The Rev. W. R. Poote, D. D. has been transferred from Hoiryung to Wonsan. Dr. Foote will have charge of the academy in Wonsan in addition to teaching in the Theological Seminary in Pyeng-

#### Northern Presbyterian Mission.

Changes in station assignments were made as follows: Walter C. Erdman to the Pyeng Yang Seminary (effective after furlough); Clarence Hoffman from Kangkei to Syenchun (effective after furlough); Dr. and Mrs. Malcolmson from Chungju to Pyengyang: Mrs R. E. Winn from Andong to the Women's

McRae, the three pioneers of the Canadian Bible School in Pyengyang. Among the new appointments to Korea are William and Richard Baird, sons of Dr. W. M. Baird.

> The Mission voted in favor of a Presbyterian Women's College to be located in Chulla province in preference to a Union College for women in Seoul.

#### Southern Presbyterlan Mission.

The Southern Presbylerian Mission has decided to apply for two Approved schools, one for boys at Chunju aud one for girls at Kwangiu.

 Miss E. B. Matthews has returned from furlough and has been appointed to Chunju to do foreign nursing and social service work. Miss Hopper has been appointed to Mokpo to take charge of the girls' school there. Dr. and Mrs. Levie have been transferred from Kunsan to Kwangju.

## Notes and Personals.

Bishop H. A. Boaz and wife will return to Korea about August first and will proceed at once to Wensan where the annual meeting of the Southern Methodist Mission will convene August fifteenth.

Rev. A. W. Wasson was elected as president of the Union Methodist Theological Seminary at the recent meeting of the board of trustees.

The Rev. A. C. Ludlow D. D. and wife are visiting Korea. Dr. Ludlow is a brother of Dr. A. L Lidlow of Severance Hospital.

Rev. Paul Martin, Registrar and Secretary, Princeton Theological Seminary visited in Seoul in July. Rev. Martin is making a tour of Eastern Asia, beginning in the Philippines. where his son is a missionary under the Presbyterian Board.

#### Left on Furlough.

Northern Presbyterian Mission : Miss B. I. Stevens, from Syenchun. Rev. and Mrs. S. L. Roberts and family, from Pyengyang.

Miss V. R. Snook, from Pyengyang.

Miss H. Covington, from Syenchun.

Miss V. Ingerson, from Syenchun.

Miss K. McCune, from Chairyung.

Rev. and Mrs. W. B. Hunt and family from Chairyung.

Miss E. Swier, from Pyengyang,

Rev. and Mrs. H. J. Hill, from Pyengyang.

Miss J. Rehrer, from Kangkei.

Northern Methodist :

Rev. C. D. Morris from Wonju.

Miss N. L. Grove and Miss Zola Payne from Seoul.

After fifteen years of courageous energy and extreme devotion to the work of the Christian Literature Society of Korea, Mr. Moses Yi, for many years chief clerk passed away July 23rd.

The Federal Council convenes in Seoul September 15th at 8 P. M. Those desiring accommodations should advise the arrangements committee at last two weeks ahead.

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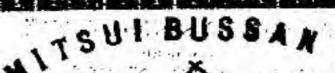
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# The Korea Mission Field

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## WHAT CHINA PAYS FOR DRINK

arararararararararararararararar

## WHAT CHINA PAYS FOR TOBACCO

## WHAT CHINA PAYS FOR SCHOOLS

## A striking illustration

from the new temperance tract

#### DRINK! DRINK! DRINK! 골 주 의모 및

This tract deals chiefly with the example set by America is temperance work.

Published August tenth-45 sen the hundred.

A companion tract

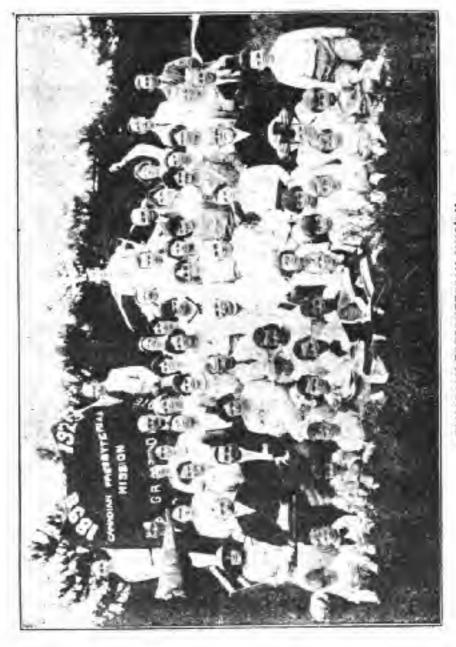
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15 sen the hundred

The Christian Literature Society of Korea



CANADIAN PRESBYTERIAN MISSION Twenty-fifth Anniversary Celebration (See page 192)

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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

SEPTEMBER, 1923

No. 9

## Editorial.

#### XI

Substitution-A Threefold Cord.

CHRISTIANITY embodies three phases of substitution each one of which is interpretative and protective of the others.

FIRST of all Christ Jesus is the substitute for sinners: He died for them that they might live.

SECOND, the Christian substitutes for Jesus Christ, as the visible herald of the Gospel to every creature.

THIRD, every creature, especially the lowliest, substitutes for the Lord Jesus as a beneficiary in the sense that our fidelity or remissness toward one of them is credited as for or sgainst the Master Himself who declares, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

THIS substitutionary arrangement annuls the idea which makes Christ's salvation an insurance policy against inconvenience and peril in a future world, the premium paid for which being the occasional singing of the words:

Nothing either great or small Remains for me to do; Jesus died and paid it all, All the debt I owe.

CHRISTIANS are heralds of the Gospel. The Master distinctly said; "As my Father hath sent me even so send I you." As He filled me with all the fullness of God so, if obedient, Myself and the Father will dwell in you. As He anointed me to preach the Gospel to the poor, to heal the broken-hearted etc., so likewise do I anoint you.

THE foreign missionary enterprise is an effort to bring Jesus Christ to the belated nations. It is a gracious movement, blessed by God because its ministry is chiefly to the lowly. Yet we missionaries need to be very humble lest prejudice born of pride in race, color or civilization shall insulate us from the grace of God that bringeth salvation and estrange us from those whom love alone can win.



THE wonderful love described in the thirteenth chapter of first Corinthians which so largely possessed the Apostle Paul and was so perfectly incarnated in Jesus, seems so often beyond our reach that we may be tempted unconsciously to question whether the love that "hopeth, believeth, endureth all things and never faileth" is the unqualified condition of succeasfully ministering Christ to "the least of these." "Is it not permitted that we just a little paironize and condescend in our ministries to those to whom we are sent?" Not unless patronizing and love are synonymous. But are we not superior by virtue of complexion, culture and race? If at all only by the grace of God who made us differ as His stewards who must render a strict account to him for our treatment of "these least." "What difference can it make provided the same series of services are rendered? We answer, "The difference twixt something and nothing!" Besides, the same services are not rendered if love saturates the one set and is lacking in the other. "Who will know of the difference?" We ourselves, because self-deceived, may not know, but God knows and will withhold his blessing; and the people to whom we minister will also know and will not be won. "How can they know? They know naturally and instinctively: just as they know there is a difference between right and wrong, that light is luminous, and that to drink pure water slakes the thirst. The one thing for which mankind most thirsts is love — drinking which the soul is satisfied.

IN some mission fields the feeling exists that the time has come when the native churches are strong enough to go alone without the presence and help of the foreign missionary. This sentiment prevails especially among the young. It doubtless would be more general could financial support now received from the homelands be readily raised by the natives. This sentiment indicates at least the looseness of a screw. When the master broached to His disciples His impending departure from them they were appalled and could only be comforted by His assurance that He was going that so He might come nearer to them; "closer than breathing, nearer than hands or feet"; in fact, that through the Comforter, Himself and the Father would dwell within them. One of the most tenderly touching scenes of history represents Paul bidding farewell to the Church on the seashore near Ephesus—when they all wept sore, "sorrowing most of all for the words Paul uttered, that they should see his face no more." Yet what a wonderful treasure of comfort Paul had provided in the marvellous letters he left them!

DIRELY there is no warrant for anything but love in our dealings with non-Christian peoples. This is especially true of the orientals. Because the Bible is an oriental book they can easier understand it than can we. In fact they seem, better than occidentals, to have caught the spirit of its messages—that it should be honored by obedience. Moreover, they cannot understand how denominationalism accords with Christ's prayer in the 17th chapter of the Gospel according to John, "That they all may be one, etc.," and so they object to being manacled by schism. They cannot understand how Christian nations should usurp the right of "eminent domain" and use it to dominate and exploit the helpless masses of mankind for the material enrichment of Christendom. To the studied explaination that Christian governments are such only in name they ask; why do not the denominations of Christendom units to prevent war or at least to protest and to intercede with God for the extirpation of international piracy which not only wrongs the victims but reacts to the sore wounding of the victor nations in their bloody contentions over the division of the spoils?" Surely such people for whom Christ died are worthy of our love.



## The Missionary and the Home.

Digest and Adaptation of Larger Article in Japan Evangelist, by Mrs. H. E. Coleman.

FLORENCE A. BOYCE.

where you have the opportunity, unfettered and out of yourselves, to reproduce in the power of Jesus Christ, a plot of the Kingdom and the atmosphere of it. Some may hear the call to another way of obedience and witness. But this is the call to the home-makers-to enter the Order of the Home of Jesus."

With this quotation Mrs. Coleman of Japan begins a fine article on the missionary and the So suggestive is it and so universal in its application, that we would reproduce in condensation what might be especially helpful to us of Korea.

Long ago one of the Old Testament writers "The joy of the Lord is your strength." How many a new missionary after a short time on the field loses part of her strength because that seem to be swallowing up the main thing she wishes to do. Home work everywhere is made up of little things; to the woman who has formerly had large work in missionary many little things that fill her time on the mission field may seem exceedingly disappointing. Some have even felt this difficulty of adjustment to be one cause of breakdownsthe high vision of the great task making it all the harder to settle down to an apparently small routine.

"To reproduce in the power of Jesus Christ, a plot of the Kingdom and the atmosphere of it'-is not this a truly great task? Can any home-maker read the words without a fresh dedication of herself to the best work that is possible for her through the home? sees in the Orient much that is contrary to Christianity, and may feel discouraged at seemingly small results; but renewed strength comes with the realization of the high calling

"Home is the one and only spot upon earth of bringing, in one place at least, the Kingdom of Heaven.

> Sometimes to the woman who has been a missionary before her marriage it has seemed almost impossible to give up her loved work for the call of the home. A young wife who found it difficult to surrender school work met with the remark from her husband, "I can't ask you to use our home in the way that I want to use it for our students when I know that every day every bit of your strength goes into that school, but can't you see that the thing that I do want to do more than anything else is to have our boys see what a real home is ?" To that woman there had come as yet no realization of her great opportunity for the Kingdom of God in her home.

Nor have mission boards and committees of a lack of joy in the multiplicity of details realized this opportunity. The wife is considered as but a part of the husband's equipment. Unless she is taking active part in school or evangelistic work, the attitude is that her work is less important. Funds are societies or college Christian associations, the not provided so that the young wife could have entertained her husband's students without perhaps too much thought as to the cost of the drawing-room fire, or even of simple tea and cake. In the future ideal state of mission work, the Boards who understand the importance of this Kingdom of God in the home will allow the sums necessary to make it most effective.

> Yet more important is the attitude of the husband himself. If his own feeling is that the best thing in his life is his home and what it can mean, then nothing will be too much for him to do to co-operate in the fullest possible way with the wife in making the home what it should be, and in dignifying with her, in the midst of petty details, the work which they are trying to accomplish. And with such

the Board gives her no special appropriation, for the inspiration will be to live up to the ideal which she knows her husband shares, of the Kingdom of God in their home.

The attitude of the general public as to the missionary wife is noticed especially when at home on furlough. "What is your work on the mission field?" "My busband's wife." And then there is always a look of surprise. If you ask, "Don't you find that quite sufficient to make up your life work?" they say, "Of course; but I thought a missionary's life was different." When the possibilities of the work in the home are explained. with the difficulties as well as the joys of it all, the home worker responds with a feeling of nearness to the missionary she can have in no other way. The Christian woman at home has too often thought of the missionary as miraculously lifted out of petty things instead of having to make out of petty things glorious opportunities. Many a woman at home has said after such a talk, "This makes me feel my home may do missionary work also."

But perhaps there is another reason why some homes on the mission field may have failed to establish the Kingdom of God as they might; the wife as well as the husband may have thought this work less important than other lines. Mrs. Platt's little book, "The Home with the Open Door," is very good in its suggestions to missionary wives, but leaves much unsaid. Ideal homes do not happen; they have to be thought out most carefully. And the burden of this must fall on the homemaker. She must realize first the value of the home for the family, if she would have its love and devotion nourish the tree of the Kingdom. Unless in the home the family find rest and peace to strengthen them for whatever comes, the home is falling short. With infinite patience and love the wife must attend home, however simple, is used in the best way. Unless she does this herself, lovingly, reverently-may one not say sacramentally-

conditions the wife will not fall short, though the home will lose something of that atmosphere which is its greatest charm.

> One home is recalled which seemed ideal ideal in spite of the fact that there were no children. One could not enter the simple little rooms without feeling the real home atmosphere. The few ornaments were well arranged, the talk was always good, real values seemed here the most natural thing in the world. One could not resist sharing the spirit of that home. With such a spirit in her heart must the home-maker plan for the furnishing of the home. It may seem very different when one has just come from the homeland. But the disappointment, when the things one has ordered turn out to be the things one does not wish, give opportunity for showing the Christian spirit in a rare degree.

> This problem of furnishing a missionary home is a very great one. Is it right to have pretty things, and beautiful things, and the really fine things? Dr. Fleming of Union says that people ought to express themselves naturally. They should not live in a way so different from that to which they have been accustomed that they cannot be natural or happy. Certainly any home which is really going to be used, with a wide open door for all, has a right to be attractive and comfortable. Though the home-maker not have had special training, she may look carefully over the homes about her, gathering advice and help in starting another whose quiet charm shall rest all who come to it. But her own personality and taste will be unerringly shown in the way of spending money for furnishing (whether the sum be large or small). The fitter of books in the library, the favorite magazines, the names of guests, the daily conversation, are all an index to tell whether the home is one of con. fusion or of harmony.

Very important, in all this equipment, is the to details, and see to it that each thing in the question of books. Every home should include the books that minister especially to the type of guests that most often come. Books in both Korean and English, carefully selected



may be loaned over and over again. There should always be books helpful to the servants One early missionary kept a carefully-selected lot of pamphlets in her kitchen, which her Christian cook distributed at his One must expect that some good books will be lost, but the influence of the home has gone forth.

Victrolas have a large place in the service of the home. Guests are helped by hearing music which is really good. Sometimes the music itself or a bit of the life of the composer, gives the chance for a good talk. Songbooks, in both Korean and English, should be a large feature of every missionary home; people like to sing favorite hymns over and over. The servants get from the hymns inspiration which makes the work of the home better, because of the song in the heart of the worker.

After the family, the mistress must carefully consider the servants, how best to have them share the life of the home. They must feel they are not mere pieces of machinery, but a part of the Christian work going on there. Somtimes servants may be told especially about guests who have become Christians. One cook had great joy one Sunday morning over four young men who made their decision. She remarked, "To think they all said that they had had their first teaching in our home." The mistress explained how large a part the food and other evidences of hospitality had played. As to church attendance, servants should not feel it is compulsory. But arranging for them to go with someone if they wish, may impel the desire. Pictures of the life of Christ, and of Bible stories, are valuable in giving opportunities. Very often the servant will get no message from the picture that has not been explained, but will turn again and again to those of which they know the story.

tented, and the home beginning to be some- a missionary home but should learn the what confortably furnished, friends may now little essentials of foreign polite manners. be helped. And now the bone-maker's ideas. Later this will be much appreciated though have another chance for testing. Is her ideal; ndeed the reward comes all along the way.

of hospitality a sharing of her home with friends, simply and often, or shall her standard be a lavish one? In all Oriental countries, it will be a real step forward if there can be shown the ideals of sharing life rather than food, doing this simply and well. Later may come the joy of having others tell you that in the new homes they are making they are using your standard-having guests often, entertaining simply, sometimes with singing and games which you may have taught them. To feach people to play is a great work; any hostess will find the time so spent well invested.

Indeed, games might comprise a whole subject. Each missionary may study what ones can best be used in her home, those which have some point and are worth while, How valuable they become will depend almost entirely upon her spirit. Games which we have had in school and college will be much enjoyed by the younger generation, while a group of women will often play some of the quieter games with the greatest pleasure.

Before entertaining, a few minutes alone to themselves probably in the drawing-room, since it is there guests arrive, will give a quietness of spirit to help over many difficulties. When the entertaining takes the form of a meal, the grace makes a beautiful item. If it is a real grace, sooken or perhaps sung (but not mumbled), or a Quaker blessing used with explanation before it, the blessing is really feit. Later the fine impression of having shared life, along with food, is sure to remain. Conversation at table may be helped by home-made place-cards with quotations. either grave or gay as the occasion requires. Sometimes the guests like to ask questions, or have some intricacy of table style explained. Above all, exquisite care should be taken to have everything dainty and at-With the family happy, the servants con- tractive. No student who comes often to



One rule which has been given us is "Treat the guest is absorbing certain standards. Orientals absolutely as you would foreigners." When they come to us they prefer to see our ways and customs.

In all this entertaining the hostess must plan definitely for that indefinable something which differentiates the Christian home. However methods may vary, she must herself feel the reality of all things that are worth while. One may pray in leading a meeting or a Bible class, but communion with the Father is the more vital when the impression must in all ideals into words when talking with students of Jesus." about their homes, but always unconsciously

On special occasions the opportunity of the home is very great. Chrismas, New-year's, Thanksgiving, house-warmings, the welcoming of a baby, wedding and birthday anniversaries and others, may be celebrated in all degrees, from sports and games to well-prepared responsive services of song and scripture.

So the missionary finds that in making the home of greatest service to the family, to friends and guests, in giving an open door, she has indeed welcomed Him, and has probability be made without words. Some- learned lesson after lesson for her own home, times, of course she may be able to put her to make it truly one of the "order of the Home

## The Educational Conference.

A. L. BECKER.

ganized an Educational Assocation in the year ing on June 2nd and 4th and carried out the 1909, Pyeng Yang educators taking the initia- following program:tive with A. L. Becker, George McCune and A. W. Wasson signing the first call. At the first meeting Dr. Baird was elected president, A. L. Becker, vice-president, and Mr. Wasson was made accretary-treasurer. At first there were bi-annual meetings and later only annual.

The association activities were partially absorbed in the Educational Senate when that more official body was organized but association meetings were held regularly and it would be hard to estimate the fruitage of the inspiration received at those meetings. Owing to a 'quiescent period' in educational circles in this country, and owing to the fact that it so happened that all the officers of the association took their furlough at the same time, meetings were not held during 1919-22.

At the English conference held in December of last year a special committee was asked to arrange for an educational conference; and this task finally devolved upon A. L. Becker, E. Wade Koons and Miss Church.

A call was sent to all Christian educational workers in Korea and a representative group

The Christian Educationalists of Korea or- met in Seoul at the Pierson Memorial Build-

#### June 2nd, 9 A. M. session.

'Government Regulations' \_\_\_ \_\_ Dr. Takahashi, Educational Office, Government-General.

'Industrial Training'.... .... Mr. Reynolds, Soonchun High School.

'School Supplies' \_\_ \_ Mr. Koons, J. D. Well's High School.

#### 2 P. M. session.

Topic: 'Health and Physical Training in our schools."

'Athletics' .... Mr. Barnhart, Y.M.C.A. 'Diet as a factor in good Health'\_\_\_\_\_Dr. VanBuskirk, Sev. Medical College.

'The Right Use of Leisure' \_\_\_ Miss Appenzeller, Ewha College.

#### June 4th. A. M. session.

Topic: 'Korean Students Abroad.'

'In Japan' \_\_\_ Mr. N. K. Yee, C. C. C. 'In China' .... David Lee, Y. M. C. A.
'In U.S.A'.... Mr. Hugh Cynn, Y.M.C.A. 'In Europe' .... Dr. Lee, C. C. C.



#### 2 P. M. session.

'Intelligence Tests' .... Mr. N. S. Paik, C.C.C. The Value of Science Teaching ..... Mr. Becker, C. C. C. Spiritualizing our Product ..... Riodes, C. C. C.

#### Association Business Meeting.

During the business session it was decided to revive the "Christian Educational Association of Korea", which had been inactive since 1918. Miss Alice Appenzeller, vice-president took the chair. Mr. A. W. Wasson, secretarytreasurer made a report which showed that the association had in band a balance of Yen 147.15.

#### Officers were elected as follows :-

A. L. Becker . Vice-President .... Lillian E. Nichols Secretary-Treasurer .... A. W. Wasson Upon motion E. W. Koons was appointed a "committee" on school supplies and was authorized to co-opt other members.

It was decided to have a Committee on Information. Mr. Hugh Cynn of the Korean Y. M. C. A. was appointed chairman: other members to be appointed later.

The Executive Committee was authorized to pay the expenses of the present meeting out of the funds of the association.

The publication of the papers read at the meeting was referred to the executive committee 'with power.'

tion had been received from the Educational Association of Japan to send delegates to the next meeting of that body which is to be held at Kobe, Sept. 26th and 27th. So it was decided to send two delegates and pay half of their traveling expenses and to request the missions of which the delegates were members to pay the other half. A. L. Becker and Miss L. E. Nichols were elected delegates and Miss M. L. Lewis alternate.

Mr. Linton of Kunsan was elected official delegate to the 'English Teacher's Class' which is to be held at Karnizawa during the summer.

The executive committee was instructed to arrange for a meeting of the association next fall after the close of the 'language class'.

It was decided that the membership dues for 1923 should be paid at this time.

#### The Meeting Adjourned.

The Executive Committee has decided to print the papers read at the above meeting in a somewhat condensed form as all the papers had been carefully prepared and it was thot that their contents should reach all the educational workers in Korea. The papers on 'Korean Students Abroad' contain up-to-date information which is especially valuable and this should be available.

The committee expressed the hope that educational workers in all higher Christian institutions, (including natives who can use the English language) would send in their names along with the one yen dues and enroll them-Mr. H. A. Khodes reported that an invita- selves as active members in the association.

## A Woman's Complaint.

L. T. NEWLAND.

I cried to Buddha the whole night through, And poured out my heart in these prayers ; When I left his feet the day was new, But I came away with my cares. I tied my rice in an old pine tree, The bigs were black and blue and white, I thought the spirits would comfort me, But my soul is lost in the night. I dropped a rock on a mounting pile, As thousands of women have done,

I sought for peace in a heathen style, Yet of blessings I found not one. In an old stone crock I have a god, And daily I pause there to pray, Lest Death abould come with a smiting rod-I've buried my baby today. Demons of air and demons of carth, Too long have I served you in fear ; Would that I had the right of my birth To cast on some Saviour my care.



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## Spiritualizing our Product.

HARRY A. RHODES.

Paper prepared for the Educational Association of Korea Missions at the Meeting, Seoul, Korea, June 2nd-4th., 1923.

We probably are in agreement as to the purpose of missionary education. Two of the most common expressions used to define this are "an aid to evangelism" and "the development of Christian character." This is not to say that as education per se, it should not be the best. In fact, unless it is the best, it will fail in part to accomplish its purpose as missionary education. We are to give the best education possible according to the best educational standards, plus something more and that 'something more' is the subject of this article. If it were a mere matter of giving a good secular education, we could allow the Government and other public and private schools to do that and we could spend our mission money in other ways. We expect the product of our Christian schools to have something finer and better and more important than the best that these other schools can give. In the words of the China Educational Commission, "To the degree in which character is the result of our work, Christian education succeeds; in proportion as the schools fall short of its attainment, the distinctive contribution is lost."

I suppose also that we all imagine, or are inclined to believe, that we are getting the spiritualized product from our mission schools that we hoped to get. We can all point to outstanding examples of spiritual leaders among our graduates. True also, we must acknowledge some failures which unfortunately often get more publicity than those who have made good. But then we argue that we must be prepared for a certain number of failures, which is true. Now as a matter of fact it would be better to talk in percentages than to pick out a few failures and a few successes.

We must remember that educational work is the most expensive kind of missionary work;

that it involves more compromises than the more direct forms of evangelistic work; all of which means that great care must be exercised to conserve spiritual results or else we will be disappointed over the returns from the investment.

Of the five missions reporting last year, four used more money for educational work than for evangelistic work. The total including new property is probably twice over the amount used for evangelistic work. Two missions report half of their entire grant for current work as going into educational work. Naturally some are asking "Is this a wise policy?" Very properly we inquire, "What are the returns?"—and not the educational results morely but the spiritual results which are our objective.

Furthermore we must remember that to engage in educational work is not the sure way to get spiritual results that we sometimes imagine. In many ways it is a risky venture, for the reason that we must link up with the world in ways that we do not have to do in other forms of missionary work. We must fit n with the Government curriculum and reguintions as to educational work; we must have teachers that the Government will approve; we must conform to current standards as to salaries, budget, equipment, and buildings. Our students come to us with worldly objectives; their first interest is not our first interest as missionaries; we are expected to fit them for life according to the current standards of living. The pressure of public opinion is upon us to measure up to current educational standards. The Government, the public and even the Church is more or less indifferent to the religious education of our schools, and under the pressure of conforming to these worldly demands, we are very apt to neglect the very



thing that brought our mission schools into ceiving a certain amount of religious training existence and which still is the main purpose outside the school-room. We must remember of missionary educational work.

that we must take care to keep before us our main objective; that in realizing our aims we must labor under the handicap of conforming to the educational standards of a non-Christian Government and to public opinion which is largely non-Christian, and that the present expense of educational work is so great and so out of proportion to other forms of mission highly satisfactory, it is a grave question as to whether or not we should continue in educational work on the present basis which is semi-government, semi-religious. My own conviction is that we should continue, but this paper is written to point out the dangers involved and to insist that unless we give as much attention to the obtaining of spiritual results in our educational work as we do to conforming to present educational standards, we will miss the mark and fail to arrive at the first objective of Christian missionary education.

Fortunately we have one great advantage, which many of our fellow missionaries in other lands do not have, and that is in the fact that most of our pupils are Christians to begin with, have had more or less training in the church and many of them in Christian homes, This is not to say that non-Christian students should not be received in our schools or that the education of non-Christians with a missionary objective is not worth while and may not be necessary in some lands, but it is to say that since much of the religious education of our pupils is being given by agencies outside the school-room it ought to be very much easier for us to supplement that work and to secure and conserve the spiritual results so necessary to our missionary program. It does ing to emphasize religious education in our schools just because a large majority of our

that their religious background as yet is al-Now all this is said by way of pointing out most nil, that the life of the people is not saturated as yet with Christian ideals, and that our objective is not merely to turn out from our schools nominal Christians, but to form them to become strong Christian leaders in all walks of life, and particularly to provide an educated, aggressive, spiritualized leadership for the Church.

Granted then the importance of our subject work that unless the spiritual results are and its basal character in our educational program, how can we best do this work? The answers to that question will not be new but we need to state them again for the purpose of taking stock as to our present mathods of giving religious instruction. Two years ago in the Foreign Mission Conference of North America, the statement was made that "One of the strongest criticisms of missions is that there is a most desultory, unscientific religious educational program in our mission schools." The report of the China Educational Commission says, that "Mission schools fail oftener bere than in science or mathematics." We must realize therefore that in the field of religious education in particular there is need for improvement.

I. Religious instruction and the spiritual oversight of students is dependent in the first place upon the right kind of teachers. In no field is it more true that a stream does not rise above its source. The spiritual life of the students is a reflection of the life within faculty circles. Like a thermometer, it rises and falls as faculty conditions change. teacher absents himself from chapel the students notice it. If he is indifferent to religious things and irregular in attendance upon religious services, certain of the students will pattern after him. If a teacher speaks lightly of the Scriptures and of Christian practices, or not mean that we have any excuse for neglect- is heretical in his heliefs, his kind will soon appear among the students.

It is not sufficient to have teachers who are students are professing Christians and are re- nominal Christiansor whose Christian influence



is merely passive, but we must have men who are active Christians and who consciously try to influence the students religiously. It is true that all teachers exert an unconscious influence, Christian or non-Christian but in our schools we need the active variety who preach, and practice what they preach, and teach the students to both preach and practice. In other words they should be propagandists in the better sense of that term.

Now I want to say that we are in grave danger just now in our schools over this matter of teachers-for the reason that these are the days when we talk more about qualified teachers than we do about Christian teachers. I wonder if we are not making our first effort to get qualified teachers even though some of them are non-Christian or nominally Christian, and then apologize for it. Given two men both of whom are good teachers-one of whom is a non-Christian and qualified and the other a strong active Christian but not qualified according to government standards—which of the two will you take? Or to put it in the way in which temptation no doubt comes the hardest, supposing that the qualified teacher is a nominal Christian but whose Christian influence is almost nil? I know that we are "up against it" just now on this matter of qualified teachers but even so I ask, Can we risk playing with fire? or rather. Can we risk having teachers who are 'not on fire for Christ'? It is true in a measure that we must put up with what we can get, but we do not have to refuse teachers of a high Christian type who are satisfactory as teachers and accept even good teachers who are second rate as to their Christian experience and influence. Rather than do that we had better get along without government 'recognition' on 'approval' for a while.

2. In the second place each of our schools should be organized for purposes of religious education. In each school there should be a committee of well-equipped men and women giving their best thought to the problem of how Christianity may be most effectively

taught. (China Ed. Com. Sec. 260). The Christian life of the school must be organized. According to well worked-out plans, Christian students and Christian teachers must be brought into relationships with each other in the class room, in the dormitories, on the athletic field, in social activities, and in practical Christian work. I marvel sometimes bow little activity there is on the part of a corps of teachers upon the students aside from the presentation of their subjects during teaching hours. The bane of school life as organized here in the Orient is the idea that a teacher's whole work is the presenting of his subject. He is not responsible for discipline. Let the principal or the drill-master attend to that. He is not responsible for the spiritual oversight of students. Let the teacher of Bible do that. He is not responsible for dormitory supervision. Let a dormitory superintendent do that; nor for records, let the office do that; nor for interest in athletics, let the athletic director do that; and the result is an expensive inefficient organization in which the teacher is a stranger and a publican to the school outside the class-room. Whereas the ideal should be that while we have these different offices and and directors, we work together in frequent conferences and in closest co-operation to help each other. And so it should be in the matter of the spiritual oversight of students. Every teacher should have a part, in school and outside of school hours, in close personal, companionable, spiritual contact with students, and not merely upon the hit or miss voluntary plan but as a matter of organization also.

When I was a boy I used to hear some of our neighbors being criticised for taking better care of their horses and cattle and hogs than they did of their children. In our schools as organized at present are we giving more time and thought and money to athletics, and excursions, and equipment, and health supervision of our students than we do to their spiritual welfare? Not that these other things should not be done, but should they be done first or more intensively or more scientifically than



the development of the religious life and activities of the school?

3. Another necessary part of the religious educational program is to have the Bible and related subjects well taught and to have chapel and other religious exercise of the school well conducted. Here again I quote from the China Educational Commissions' report. "Religious education is a subject worthy of the best trained teachers it is possible to secure." "No Christian school should put its work in religious education into the hands of teachers not as well equipped to deal with their subject as are those who are giving the courses in science." "Whether school chapel service is compulsory or not, it should be made so vital, so attractive, so truly worshipful, that students will wish to attend it."

There is a tendency to gauge the chapel service by the address. Students have itching ears to hear some new, special thing, and if that is absent they are inclined to be disappointed. The first and highest value of the chapel service is worship. The manner in which it is conducted, the music, the reading of the Scriptures, the prayers are quite as important as the address. In fact it would be well at times not to have an address.

4. Lastly, in the religious educational program of a school, there should be times of intensive work such as special meetings, a week of prayer, consecration services, and mission study classes. The advantage of these is that the thought of the whole school is directed into a religious channel. The importance of the religious life is emphasized. There is opportunity for the working of the Spirit which the ordinary daily program does not afford. Special speakers can be secured and special features introduced. The whole result is cumulative and helps the student to realize that religion is the most vital thing is life.

Of course everything depends upon the spirit in which such special meetings and classes are conducted. I am a firm believer in system and organization, but I also know that in matters pertaining to religious education nothing avails without the working of the Holy Spirit. If our product is to be spiritualized the Holy Spirit is the agency that must do it. All that the school authorities can do is to first seek to become spiritualized themselves and then make use of the means of grace at their disposal and create conditions under which normally the outpouring of the Holy Spirit is given; in so far as that outpouring does not some upon the school, upon every teacher and pupil, just so far is there failure to attain unto the highest ends of religious education.

Aside from the above four requirements necessary to a program of religious education, other things should be mentioned as follows: the circulation of religious books and magazines in the school, leading the pupils into some practical Christian work, causing them to feel some responsibility for the evangelization of the neighborhood about them, having the tenchers and students by their gifts support an evangelist, developing students' religious organizations, creating an interest in religious music culminating in vesper services, bringing the students into close fellowship with the surrounding churches, organizing preaching campaigns for the vacation periods, etc. These activities will be present or absent according to local conditions in each school and will be different as the personnel of teachers and students changes. They are ways in which the religious life of the school may be expressed.

In conclusion I wish to say that I have been picturing the ideal rather than that which is possible under all circumstances. We all know something about the difficulties of attainment, and most of us have had our disappointments and heartaches over unsatisfactory religious conditions in our schools. But we must have the ideal before us and we must ever strive to attain to it or else we will fail to realize even that which is possible.

We must expect also, as is the case just now in Korea, that there will be times when the



Past customs and practices, the tornadoes of main for any length of time.

problems of religious education are particular- boycottism, and the typhoons of Bolshevismly trying. The religious life of a people, a though these things beat us down and toss us church, a school, goes by waves and we can- about they cannol away with us or our work; not always be on the crest. The important the sea is deeper than the surface; times of thing is to be working along right lines, to calm will come and of prosperous voyages have our own spiritual life and the spiritual into safe havens where the results of our life of the school deep like the sea beneath work will be gratefully received and used for the waves, and then though the storms about the benefit of mankind. We must remember, us, the winds of false doctrine, the whirlwinds however, that only that which is spiritual is of social and economic reform, the hurricanes eternal. Unless the product of our educationof nationalism, the cyclones of overturning al work is spiritualized nothing of it will re-

## Yet Another Retreat.

MARION E. HARTNESS.

women led to an ever increasing desire for a deeper and sweeter fellowship than can come from a few hours of conference and conversation. And Miss Marker's accounts of her prayer retreats with Bible women led to more earnest prayer for such a refreat for our women. There were many things in the way. First, I felt that the women might resent my suggestion that they needed such a retreat; second, we had no place in which to meet; third, there were no funds for meeting the expenses, and lastly there was no leader.

However, at the close of the March Bible class I was bold enough to ask the women if they cared for a retreat for prayer and their eager response showed a yearning for help which I had not dreamed they felt. It being vacation at the Center we were offered the use of the Independence Hall for our meetings and for sleeping and the school matron gave her services in preparing our food. Then a fellow missionary paid all our expenses. We were all ready but the leader. I had a certain man in mind but was told that there was no hope of securing his services. When I asked the women whom they wanted as leader they immediately named this man. I went to see him and met him in the way as I went. In short, we secured him, Kim Chang Chest,

This year's fellowship with the city Bible pastor of Choong Ang Church, and he was a wonderful leader.

> We moved to the Center on a Monday morning, Bibles in our hands and bedding on our backs. I had counted up ten wemen who might come and there were twenty-seven! One old grandmother of some seventy years and three prospective young Bible institute pupils were among them. The old grandmother was the official waker up for early morning prayers, though she admitted that she did not really wake them up she kept them awake all night with the joyful noise she made to the Lord.

It was cold but as soon as a fire was built the smoke poured up through the floor so we began our retreat by bringing in fistfuls of mud to stop the cracks. These were covered with old class announcements and the smoke troubled no more.

I cannot tell of all the joy of those three days and of how everything worked together to make them perfect; the tragedies that were revealed in lives that were outwardly so calm and peaceful; the yearning prayers for relatives and friends, or their earnest, humble seeking for themselves. Many said that for years they had been called on to give comfort. advice, instruction, and admonition until they were absolutely empty but there was no time

or place or way of returning for refilling or hearts were hungry for God and they were refreshing. This retreat answered their need satisfied. and brought them the greatest joy of years.

Each morning we met together for Bible reading and prayer at five o'clock and at ten. Both of these meetings were led by the pastor who brought them to a quiet searching of their own hearts and lives, a confession of sin. to fuller consecration, to a greater desire for the salvation of others. All of this was brought about by making us look to Christ. In the afternoon we had more Bible reading and prayer and in the evening also a meeting together. Most of the time was spent in going off to a quiet spot for secret or group prayer. Wherever one went there were women prostrated on the floor praying or reading their Ribles. They asked that only two meals a day be provided for them and I am sure some of them ate only once a day so eager were they for time for prayer. Their and in confidence that we find our strength.

Only one woman left the grounds at night. She has six children and an invalid husband and she could not leave the two-year-old baby at night. How she managed to get away from eight in the morning till ten at night I do not know, but she was there and was abundantly blessed.

There seemed to be for each one just the special inspiration she needed. None went away unsatisfied, and many since the retreat have been led out into greater service than ever before.

I wish we might have more such retreats, Our Bible women are going to have more, but are there not many others who would find in them the refreshment and encouragement they so much seed ?

After all we know that it is in quietness

## The Missionary as Personal Conductor

## Part I. Getting Off.

ROSCOE C. COEN.

I know you are all wondering what my country work is like. You can easily visualize my work as principal of a high school, for not only the work but also the buildings are much the same as in America, the chief difference being in the language and the pupils. Even the pupils don't look so different from high school boys in America when they wear American style clothes, as they do in their school uniforms. True, their faces are a bit darker and their eyes some different, but not so much after all when we remove the distinctions in dress.

But it is different in the country. Only a few miles from the capital one reaches primitive peoples. My country district is about the size of an average county in Illinois; rough, mountainous, and densely populated, with only marrow cowpaths for roads in many places but what is the use of my telling you

all this in a general way when I can take you right along with me on a country preaching tour for two weeks, provided you can stand it that long. If you are a tender-foot, with an over-developed sense of sight and smell and a delicate appetite, you had better stay in America, the land of automobiles and good roads, and sanitary kitchens. If you are willing to go now, after that much warning, let's start at once.

You ask me what is that box and canvas hag we are putting on to the cart which the man (not a horse) is going to pull to the station? Why, that is our food and bedding, and the man beside the cart is our Kerean cook. You know we are going for a kind of camping trip and shall have to cook most of our own food. Perhaps we shall eat Korean food once each That will be a great experience for you. You may not like the food; some people den't.

dishes. But we must hurry or we shall miss the station.

You look surprised when I say train? Well, this one place, fortunately, is accessible by rail about 30 miles south of Seoul, but it is the only one of my sixteen churches that I can reach so comfortably. Most everywhere I must go on my bicycle. In fact, we were to have gone by wheel to-day if it had not rained. Many a Sunday during the past year I have ridden my bicycle 15 or 20 miles to a church; preached at 11 o'clock, conducted an officers' meeting from 2 to 4 or 5 o'clock and been so tired I could hardly walk, and so sore for the next few days that I could scarcely do my school work.

"Why did I do it?" you ask? As the Ko-Tean language says—and you may as well and to hire trained Koreans, at much less cost, learn a bit of the language as you go along— to do many of the things now done by mission-'Hal su patki upso," meaning, "There was no aries. My argument is that we should release other way, so I had to do it. "With my work in the powers of the missionaries we have, bethe high school keeping me there six days a fore asking for more whose very presence week, the only way I can do my country work will require a still further reduction in availis by going out and back on Sundays. This able funds for use in our work. For instance, time I am leaving the school in the hands of I have already spent all the money the mission the Korean teachers for two weeks, but I gave me for itinerating this year, and now can't do that very often you see.

You say "No man in America would waste his time and energy now-a-days by such hard and slow methods of travel as a bicycle." Yes, I know it; he would use an automobile. But automobiles cost money, both for the original purchase and for the up-keep and I have no money. An automobile would be a big help to take me on the good main roads to within a few miles of my work, as I could also carry all my load with me, but, as you will see before we get back to Seoul, there are many places we could not take an automobile-only an airplane would do. It would be necessary to carry a bicycle on the side of the car for making the side trips from the main roads in to the churches. Many men are using automobiles to good advantage for itinerating. In fact, some missions furnish them to

Personally I am very fond of most Korean their country workers, but ours has never been able to do so. The men in our mission our train. I can talk to you on the way to who have them either purchased them themselves, or received them as personal gifts from friends or organizations in America, along with an endowment for running and repair expenses.

> Your remark about "waste of time and energy" is very interesting to me, because I am a "crank" on that subject. Most, if not all, of us missionaries are doing just that thing-"serving tables" I call it-doing things in slow inefficient ways because of lack of funds, equipment, and qualified native assistants. Our mission is asking for more missionaries in larger numbers every year, but I feel that this is a mistake. We would do much better to have a smaller number of missionaries, give them sufficient funds to carry on their work have the alternative of remaining at home the other six months of the year, or of travelling at my own expense. Of course, I shall continue to do my work and pay for it out of my own funds-but anyone can see that that is not the ideal way of carrying on mission work. Pardon me for this burst of missionary confidence, but your remark about "waste of time and energy" called it forth.

> My, we are here at the South Gate Railroad Station already! We must hasten to purchase our tickets and check our baggage. It's only about 30 miles, so we will go thirdclass and economize as much as possible— 'economize' is a charmed word with us missionaries. Let's get on the train as quickly as possible and secure a seat. The cars are always so crowded that only about two thirds of the people can sit down. This place here



by the window will be fine because you will be wanting some fresh air in a few minutes; when all the people gel in the air gets stuffy and foul with the tobacco fumes, food odors, etc. We missionaries eventually get used to it all, but new people feel much nausealed and disposted at first.

Just after we cross the long railroad bridge south of Scoul, be sure to look at a tile-roofed, new church building standing upon the hill. That is one of my churches-the only one with an ordained pastor in it. As we shall not be visiting it on this trip, I must tell you something of its inspiring history. For years the little congregation met in a little old shack about twenty feet long and ten feet wide. It leaked when it rained; it trembled fearfully when the wind blew; and it was cold in the winter in spite of all the fire that could be built in their little stove and all the paper they could paste over the cracks in the walls, windows and doors. Yet, that faithful little group met regularly, cain or shine, winter and summer, some thirty or forty in all, men women, and children. Two years ago, they had a vision that included a fine new church building and a full-time pastor instead of the once-a-month services they then got from a pastor in charge of seven churches. They all began to pray, preach and plan, the prayer kept up their courage; while the

preaching gradually increased their membership, and the planning resulted in their securing pledges to the amount of \$10 a month toward the new pastor's salary, and in raising \$500 toward the new church building, which had now become imperative as the congregation was too large to get into the old one. The school of which I am in charge decided to use the pastor as a Bible teacher, paying him \$15 per month, and allowing him to preach for these people, living in their town and going back and forth rach day on the street car. With a pastor thus provided, they determined to borrow the other \$250 necessary to construct and equip the new church. To make a long story short and sweet, they built and dedicated their church in June, 1920. Since then they have been paying off their debt at the rate of \$5 per month and faithfully raising \$10 a month for their paster's salary. As usual the women are the heroines; they bring rice and other grain offerings Sunday by Sunday-grain that has been taken, one spoonful from the daily portion of each member of the family before the food is cooked-It is a long, hard struggle, and must continue for nearly two years longer, but the little flock s determined to pay it all. I wonder where n America one would find such sacrificial giving.





## Annual Meeting and Twenty-fifth Anniversary of The Canadian Presbyterian Mission.

BY ETHEL SCRUTON.

Presbyterian Mission in Korea. session opened on the afternoon of Saturday, the 7th of July. The enjoyment and profit of missions. We were happy to welcome Miss Crockets of South China, Misses Elliott and Ackison of Formose and Dr. Murdock Mac-Kenzie of Honan. Dr. MacKenzie was at one time the moderator of The Fresbyterian Church in Canada and has been a missionary of our first time my attention was divided, because church in Central China for over thirty-four him in our devotional periods and I am sure we all received inspiration to go on and attempt. Voice choking with emotion protesting against greater things for the Master than we have his thorough-bred horse being turned into a done heretofore.

We are engaged in three other missions. branches of work, namely, medical, educational and evangelistic. In all three lines of work the growth has been great and each has brought in the usual difficulties; the medical work brings the demand for more up-to-date hospitals; the almost unprecedented situation of a whole nation demanding education at once, brings with it its difficulties, and in the evangelistic work the rapidly increasing number of churches on the one side and the timehonored Presbyterian mission policy of selfsupport on the other side, all combine to make up a set of difficulties and problems the solution of which calls for the highest missionary statesmanship. Twenty-five years ago we had a company of eight (three men and five women) all resident in Wonson and now our

Here we are at Wonsan Beach attending the from Seoul in the south to Yong Jung in Mansessions of the annual meeting which marks churis, and were it not for the fact that the the twenty-fifth anniversary of the Canadian political situation in Siberia makes it necessary The first for our missionary's temporary withdrawal, we would have our seventh centre of work.

It has been interesting to sit and listen to the meetings have been greatly enhanced by the discussions of the members from the difthe presence of representatives from sister ferent stations; and the smallness of the staff and the greatness of the work to be done is, perhaps, responsible for the apparent tendency to see the work of each station rather than the work of the mission as a whole.

While silting in an annual meeting for the even the most serious discussions were never We had the pleasure of listening to without the humorous side; for example, the grizzled pioneer of twenty-five years, in a goat, and the fair curly headed recruit Although our Canadian Presbyterian Mission exulting in his newly acquired voting priviis one of the smallest missions in Korea, its leges, rising to make suggestions and then problems and difficulties are just as great as taking his seat without making them. Such little speeches and incidents caused much murriment. Even our busy and popular secretary found time to rise from his duties and join in the discussions, but he kept some of the pioneers guessing as to whether he was just giving out some of his "dry wit" or whether he was speaking seriously. One of the pioneers always wanted to be on "the other side" of every discussion and I am sure it must have been difficult for him to tell just which was that other side, at times. Our worthy chairman was Robbed of both speech and of vote, and from what I gathered it must have been quite a sacrifice for him, but he did credit to himself as council finished up Its business in record time much to the delight of all concerned.

On Tuesday the seventeenth of July we inwork is carried on in six centres, stretching vited our guests from China and Formosa to



come and join us as we gathered together to was made by Dr. Grierson to the Rev. Wm. J. have a twenty-fifth anniversary photo taken and after that was done we all sat down to the pleasant occupation of caling. The tables were spread out-doors under the trees and about sixty happy people were busily engaged at the picnic supper for some time. In the evening a program was given in the auditorium, the chairman of the council being the chairman for the evening. Congratulations and greetings were received from the representatives from China and Formosa; speeches were McRae and Dr. Griereon. A splendid tribute His vineyard.

Mackenzie, who was the first missionary to start work in Korea for the Canadian Presbyterian Church; and Dr. Foote also paid tribute to the late Mrs. Grierson, who was one of the original party of five who came out to Korea. The speeches were interspersed with musical numbers and Mr. Scott's toast to the mission added greatly to the success of the evening's entertainment. Looking over the record of the last twenty-five years' work we have much cause for rejolding and look forward to doing made by our three pioneers. Dr. Foote, Mr. greater things for the Master in this part of

## A Trip to Oollung Do (Dagalet Island).

### Part I.

GEO. H. WINN.

Onllung Do is an island in the Japan Sea about ninety miles east from the Korean shore where the Kyung Sang and Kang Won provinces meet. It has been the home mission field of the N. Kyung Sang Do Presbytery for several years, but was recently added to our territory, in order to receive some foreign supervision. Consequently we decided to go and see our new acquisition.

We left home by our narrow gauge railroad which got us to the port of Pohang after ten that evening. As our steamer was booked to sail at 6 a. m. we decided to go directly to the steamship office a mile or two down the line at the river's mouth and avoid any chance of missing connections by going to an inn. When we got to the office we found it dark, but trying the door we found it open, so we walked in and spread our cot and made ready for the night. Just as I was about to retire someone tried the door, which I had bolted, so His look of surprise at seeing someone in possession and he a foreigner was amusing and I hastily explained my presence.

About five in the morning we began to stir and just a little past six a steamer whistled its presence and all was bustle to get aboard. when we found it to be bound in the opposite direction from which we were going; but after a weary delay we sighted another steamer, which this time proved to be the right one, and we got aboard and heaved anchor at a little before eleven o'clock. We discovered that our ocean greybound was called the "Golden Sea," apparently a sister ship to the 'Eitoku Maru,' with which all Soraites are well acquainted. The surroundings need no further comment!

We reached our destination in safety and comparative ease within twenty-four hours, however, and that was the principal thing.

The island was sighted early in the morning, and reminded us of the Hawalian Islands, with its luxuriant green and many high and jagged peaks. It is entirely volcanic in its I opened to one who proved to be the night formation. In fact the great extinct volcano is the only excuse for the island's existence at all. The island is a rough isosceles triangle, each side being about seven or eight miles. The rim of the old volcano rises to about



Wooded Hill."

In most places the island rises abruptly from the sea, and many Gibralturs stand up mere speck of earth in the heart of the seas; so we were constantly reminded of the Prudential Life Insurance Co. All along the coast there are cliffs and fantastic rocks and caves.

The port and chief town is Roadville, a place of about 1,000 inhabitants. The harbor is a was blowing that day. Consequently we had to take our chances and jump to the tion of a second.

who gathered at the beach this time were Christians to welcome the foreign pastor, no foreign pastor having visited them for about eight years, and during our trip they showed their appreciation of our coming by carrying our loads free from church to church, an old custom unfortunately fallen largely into disuse on the mainland. After salutations we went up to the little church for dinner.

The town lies in a narrow gorge down through the lave rocks by a little stream, but the valley rises rapidly to the hills. To our surprise the town was almost entirely Japanese in style and architecture. It seems the Japanese have long been on the island and out of a population of about 8,000 there are 1,500 Japanese, a larger proportion than in most parts of Korea except in one or two of the larger cities. They are here for the cuttlefish which are caught by the hundreds of indeed the faste is not bad, but the leathery latter, texture defies the white man's stomach. We

3,000 ft. and is covered with primeval forest, see these cuttlefish drying everywhere and and hence its name Ooliusg Do, "Isle of the in fact they were the only fish I saw on the island except at the port. I had not before known that the cuttlefish has phosphorescent properties. At night hanging up drying against the waves as if is defence of this they looked like so many ghostly phantoms, very spooky and halloweenish.

Lumbering is another big industry and many kinds of hard wood are shipped to the mainland. As long as thirty years ago an American whom the Koreans call "Michuri" (Mitchell) lived on the island for a while and got out hardwood. Hair oil is another imbay badly exposed to the south wind, which portant export and is a product of the camelia; but here as on the mainland farming is preeminent. But what farms! They are sampan when the waves brought it up to the practically farms set up on edge as it level of the steamer steps for the barest frac- were, so steep are the mountainsides, which are about the only places where farms can The day the steamer comes is like a market, he accommodated, as very little of anything day in other parts of Korea and takes first is on the level. The fact that there are only interest, and the great sight is to go to the about 300 malchiki (less than 100 acres) landing and see who and what comes. Many of rice fields on the whole island, will disclose somewhat the mountainous nature of the place. In some places the farms are simply cleared forest land where planting is done between stumps and rotting logs. Though the forests are now under government protection a great amount of wood lies wasting, and I could not but think of the great number of people a short distance away scratching the hillsides for grass and burning chaff for fuel.

> Because of the abundance of wood, many of the houses are regular log cabin style, or with the sidings of hoards, of clean knotless wood, two feet and over in width. The heavy shingles on the roofs are held down by stones, which give a town a weird appearance when seen from above. Also most of the houses have inclosed porches, something quite unusual on the mainland.

Several things point to a closer connection thousands, dried and shipped to Japan, where of Oollung Do with Japan than Korea, though they are considered a great delicacy, and in number of miles it is much nearer to the

First, is the very volcanic nature of the



island with its scorii, pumice and lava, and Korea is not volcanic. Secondly, the climate is much more akin to that of Japan, damper and with a more frequent rainfall. The winters are not so severe, and though much snow falls there is little ice formed, which is also true of the west coast of Japan In the third place the flora is that of Japan rather than that of Korea. We found all the weeds and grasses with which we were familiar in boyhood in Japan, including wild asparagus and a form of rhuberb. These and many other shrubs and trees flourish in wild luxuriance, so that the scenery is semi-tropical in appearance. Among the trees the one most characteristic of Japan is the Tong Baik (Tsubaki in Japanese), our camellia, which is found everywhere in Japan, but rarely seen in Korea. natives take great price in this tree. As it blooms in the very early spring, the white snow upon brilliant red blossoms makes a beautiful as well as unusual sight. The oil obtained from the seeds brings in considerable revenue, and that makes many things attractive even without aesthetic properties! Fourth, on investigating a maritime map I found that in ages gone by this island doubtless had a physical connection with Japan, as a string of islands and shoals reach out to the island from the west coast of Japan just north from Hiroshima, making it appear to be a fragment of a submerged peninsula. Even the crows and locusts appear to be those of Japan.

As for animals there were none originally except the wild cat, but cattle were introduced and are found in abundance, so that meat is only 12 sen per pound, compared to 50 or 60 sen in Taiku, but there are no horses and many of the inhabitants only know a horse as an animal something like a cow without horns. I happened to have some pictures of horses with me which were the source of the greatest interest and comment. In Korea horses are largely used for travelling distances and on comparatively level stretches, neither of which the island possesses.

It seems that the island was inhabited several centuries ago, but the depredations of pirates made the place unliveable for law-abiding people and so it was abandoned to pirates. The present population ventured over the straits during the last half century. During the Russian-Japanese war a naval battle took place here and a big Russian gunboat lies buried in the blue depths just outside the harbor.

As for the people they are cosmopolitan, coming from every province in Korea, and though so poor that but few can eat rice, the majority seem happier and more independent than on the mainland.

So much for the physical aspects and history of the island. Our trip was to visit the churches, and the sightseeing was incidental, but we will try to relate as briefly as possible some of the things we noted and events of the trip.

## "A Living Wage"

For a decade or more the principle of a "living wage" has been retablished by legal enactment within the Australian Commonwealth. The arbitration courts require that such a wage be paid by all factories and industries coming within their extensive purview. Special commissions appointed by the government have from time to time investigated and pronounced upon what actually constitutes

such a basal wage under Australian conditions.

But centuries before the Australian Commonwealth had come to birth the spostle Paul had laid down to the Christian masters of his day the startling standard that they should give to their servants those things that were "just and equal," and Christ himself had laid down a principle and given an assurance which for all time and for all men, who are willing to accept it, secured an economic order



very fear of penury.

It is not merely greed of gain that has made men oppressive and cruel in their economic relations. Haunting fear for their own needs, and still more for the needs of their children has precipitated industrial warfare even as it has been potent among the causes of international warfare.

Christ's principle! We all have heard it and almost we seem to have forgotten it and to live as though it had no remotest practical relation to our own case and the social order.

"Your Heavenly Father knoweth that ve have need of all these things," He said and then added-and this is the rock on which we can hope to rebuild a sound and decent and brotherly social and economic order-"Seek ye first the Kingdom of God and His rightcourness and all these things shall be added unto you."

It was in some such hope and faith as this that the Australian Presbyterian Mission at its annual meeting held in June last at Chinju passed the following resolutions:-

Recognising the obligation of the Church for the application of Christ's Gospel to the remedy of industrial and economic injustice, and the bringing in of social salvation and righteousness, and believing that our primary duty is a personal and Mission obligation to adopt

from which are abolished the fact and the and maintain the Christian standard of giving those things that are "just and equal," we recommend :-

> That a Committee be appointed—if possible in conjunction with experts, economic, medical and domestic from the Federal Council-to investigate and pronounce upon what constitutes "a living wage" in Korea.

Further that we affirm our obligation for

the payment of such a wage.

(2) That we approach the Federal Council with a view to combined prayer, thought and action for the application of the Gospel for the prevention and solution of problems threatening from the commencing industralisation of Korea."

Dr. C. I. McLaren was deputed to lay these resolutions before the Federal Council at its September meeting.

We believe that these motions mark an important place in the history of the Church in Korea.

On the one hand they may recede into the deserved obscurity of a mere pious affirmation of obligation and responsibilities; on the other they may mean deliverance to those in need; fair conditions for multitudes in the days to come and glory to God and His Christ.

Our prayers and our resolves are determining these great issues.

## Annual Meeting of Korean Mission of the Presbyterian Church of the U.S. A.

For the first time in the thirty-nine years of to undertake the difficult task of entertainthe mission's existence Szenchun station ventured to entertain the annual meeting. Situated as Syenchun is, among the northern hills of Korea, with the missionaries' homes located in a little valley off by itself and the academy building at the foot as a meeting place, nothing more ideal could have been desired in the way of coolness, quiet and convenience. It was unanimously hoped that the station would soon again find sufficient courage Miss A. E. Garvin. The privileges of the floor

ing so large a mission.

The mission was honored by the following who addressed them at various times during the conference: - Dr. Takahashi, Mr. Y. Oda, Rer. W. C. Kerr, and Mr. T. Hobbs. Addresses of welcome were given by the local pastors, Rev. Se and Rev. Nyang, Further short talks were made by Rev. Paul Martin, Rev. O. R. Wold, Rev. Taik Won Im, Mr. W. L. Nash,



were extended to the following additional visitors:—Miss E. J. Coutts, Miss E. B. Mott, Mr. V. Lawrance, Mrs. J. M. Henderson, Miss Hester Field, Miss Naylor, Mr. and Mrs. Rex. Taylor, Mr. Kasuga.

The apportionment committee was very happy to have an opportunity to recommend for assignment four ordained men and one single woman in the evangelistic work. There has been such a dearth of workers for this line of work for some time now, that it was with some difficulty that the most needy places could be determined. Mr. and Mrs. Richard Baird were assigned to Kangkei; Mr. and Mrs. Benjamin Adams to Taiku, to reside temporarily in Andong; Mr. William Baird to Mr. and Mrs. Jason Purdy to Chairyung; Chungju; And Miss Helen Kinsler was assigned to Taiku. Mr. and Mrs. Lyons who are coming out in educational work were also assigned to Taiku. Three of the new men we are happy to report are "second-generationites." There were very few shifts made this year among the older missionaries.

A subject of discussion of many years' standing was finally happily settled, namely the question of married women's voting. Last year the Board in the U. S. A. ruled that all married women have the vote. However, a number felt that they could not assume the responsibilities that go with a vote, and consequently did not feel justified in voting. They desired a ruling by the mission. It was finally settled that all women be allowed to vote on the same basis as men, but any married women not desiring to exercise the privilege should so register, thus proportionately reducing the necessary majority to carry an action.

The educational situation consumed considerable time in discussion. Dr. Takahashi gave a very able talk on the subject of gaining Government recognition. It was finally decided to turn over certain special sums to the Educational Committee with instructions to use as they deem best in bringing up certain of the schools to Government standards.

After considerable discussion it was also finally decided to push forward the plan for a Union Presbyterian College for women.

As next year marks the Fortieth Anniversary of this mission it was decided to set two days aside for the celebration of the occasion. A committee was appointed to prepare a review which will be the main feature of the celebration. As nearly all of the pioneer missionaries still on the field will be retired within the next ten years, a review at this fortieth anniversary rather than at the fiftieth seemed more fitting.

Though the readjustment period, through which Korea is now going, involves many and serious problems, yet the tone of this thirty-ninth annual meeting was one of progress, courage and hope. It was felt that the God who had guided in the past and given such marked success was still guiding and would lead on to ultimate victory, a victory not marked by an exalted mission, but by a strong, loyal, native Christian Church.

## Correspondence.

Dear Editor :

Allow me to make two small corrections in your "Corollary" for August In 1915 there were thirty individuals—Koreans and Japanese beside myself—who received certificates of merit from the Government.

Since other women before me, Dr. Meta. Howard, Miss Ellers and Dr. Lillias Horton had founded medical work for women, I take it that beside founding educational work for the blind and for the deaf, the deeds of education referred to in my Certificate of Merit include medical education for Korean women.

And it may be of interest to add how we began this work in 1890 with a class of five Ewha girls, one of whom was a Japanese. Owoka San became our first pharmacist, and two or three of the Korean girls became good medical assistants, but owing to the early marriage customs of those days, and no medical school in either China or Japan that would recove women, but one member of this class



Dr. Esther Kim Pak, succeeded in receiving her medical degree from the Women's Medical College of Baltimore in 1900; she had ten years of good medical mission work in Seoul and Pyeng Yang, before being called up higher.

Four years after Dr. Pak's death, Mrs. Grace Lee was the first woman to receive a We-sang license, and in 1918 three Korean women the first to graduate from the Government Medical College, received the regular government medical license for Korea. And

since then several others have graduated from the Woman's Medical College in Tokyo, or the Union Woman's Medical College of Peking. About one hundred Japanese women graduate annually from the Woman's Medical College in Tokyo to one or two Korean women; and yet Korea needs women physicians much more than Japan. Can not we—can not you—do more to encourage and help Korean women to study medicine?

ROSETTA S. HALL.

## Notes and Personals.

Rev. B. W. Billings, D. D. and family of the Northern Methodist Mission have returned from furbugh to the Chosen Christian College.

#### Left on Furlough.

Miss Jeanette Walter from Ewha Haktang, Seoul.

Rev. C. N. Weems and family from Songdo.

Miss H. Tinsley from the Women's Bible Training School, Seoul.

Rev. I. M. Hetherington and family, of the Northern Methodist Mission of Foochow China have been spending the summer with Miss Ethel M. Estey of Yeng Byen, Mr. Hetherington's mother who accompanied them will remain in Yeng Byen for some time.

Mr. V. Lawrence of Ontario, California, is visiting his daughter, Miss Edna Lawrence at Severance Union Hospital.

A memorial service for the late President Warren G. Harding was conducted by the Rev. B. W Billings, D. D., in Chong Dong Methodist Church, Seoul on the morning of August tenth.

The annual meeting of the Southern Methodist Mission convened August fifteenth at Wonsan Beach. The annual conference of the Southern Methodist church convened in Seoul, August thirtieth.

Bishop H. A. Baz conducted a week's Bible conference at Wonsan Beach during August.

Miss Lucy Norton, sister of Dr. A. H. Norton of Severance Union Medical College arrived in Seoul. August twenty-first. Miss Norton will take up the position of principal of the Seoul Foreign School.

A son, Eugene was born on August twentieth to Mr. and Mrs. A. C. Biddle of Chemulpo. Mrs. Biddle was formerly Miss Mary Beiler of the Northern Methodist Mission.

Bishop and Mrs. Hamilton, of the Canadian Church of England in Japan, spent their summer vacation at Wonsan Beach.

The Rev. W. M. Clark of the Southern Presbyterian Mission is expected to return from furlough in September. Rev. Clark is under assignment to the Editorial Board of the Christian Literature Society.

Rev. C. D. Morris, Rev. Kim Yu Soon, Mr. H. H. Cynn, and Mr. Noe Chung II were elected at the recent annual meeting of the annual conference of the Northern Methodist Church as delegates to the General Conference of the Methodist Episcopal Church to be held next May in Springfield, Massachusetts.

Federal Council convenes in Pierson Memorial Bible School September fifteenth.



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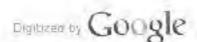
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# THE KOREA MISSION FIELD

# A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

OCTOBER, 1928

No. 10

## Editorial.

WESTERN athletics have taken Kores by storm and, in Seoul at least, any athletic field at all worthy of the name, is crowded from daylight to dark with eager young life; and furthermore no plot of ground, however limited in area or poorly fitted for the purpose, is considered too small or too poor to entertain an embryonic base-ball, tennis, or foot-ball game.

TRULY the twang of the racquet, the crack of the bat, and the thud of the shoe as they meet the balls may now be heard throughout the length and breadth of the land; for the instincts of youth, in Korea just as in all other parts of the world, must be served.

TO say that anything which so intensely and widely engages the interests of youth is without influence upon life would seem to us to be missing the mark, for it is now widely recognized that sports have a direct and profound influence for good or evil upon the characters of those who engage in them. If this is true it cannot be a matter of indifference to the Church as to which force, good or evil, will be dominant in Korean athletics. One thing is certain that if the Christian agencies do not show a better way the other claimant will dominate.

THE articles in this number of the "Korea Mission Field" are not without significance in pointing out the trend of events, for they suggest to thoughtful minds some means for taking advantage of this interest which is so mightly gripping the hearts of the youth of Korea. Athletics, undoubtedly, if properly directed, may easily be made a powerful agency for extending the Kingdom and promoting good character.

WITH this in mind, we send forth this number of our magazine, which is largely devoted to athletics, in the hope that it will at least serve to provoke thought upon the subject and eventually lead to a real program designed to take care of this important interest of the Church.



## The Vocabulary of Athletics and Preaching.

VICTOR H. WACHS.

dictionary it is claimed that Shakespeare had a vocabulary of fifteen thousand words, while Lloyd George has one of a hundred thousand and Rocsevelt had one of one hundred and twenty-five thousand. This comparison is not so much a comparison of individuals as it is a comparson of ages in which these great masters of the English language lived. Neither Lloyd George nor Roosevelt have been accused of speaking in unknown tongues. No one. I believe, has the feeling when reading the writings of either of these two great statesmen that they are striving to use "big words." They simply use the word best suited to express the idea they wish to con-The reason that they use more words than Shakespeare did is that they have a greater number of ideas to express.

Our old orthography defined a word as a sign of an idea and stated that these signs may be either spoken or written. The foreign missionary comes to the field with a great hitherto given them expression are unknown to the people to whom he wishes to preach. Weary years are spent in learning new signs. He finds the written signs in these Oriental languages such that a vocabulary even equal to that of Shakespeare, to say nothing of that of Roosevelt, would be a human impossibility, even granting that there were that many signs provided. He next finds that the spoken signs in Oriental languages are far more deficient than in the Occidental languages. The same sound is called upon to do duty for a great many different ideas. The next thing he learns, and he learns it long before he has a mastery of the language, is that although he mastered all the signs be would have many ideas for which there are no words in the new language.

Just as there are sometimes many words

In an advertisement for an unabridged for the same idea, there are also many words that have more than one meaning and many words and phrases come to have a secondary or figurative mesning. Figures of speech are the stock in trade of the writer and speaker. New ideas call for new words and new words make possible new figures of speech. Personification is an old figure of speech, perhaps one of the oldest. The converse of personification is more modern. In fact, I have not found it named in any work on rhetoric. This figure might be called mechanification and defined as the use of the vocabulary descriptive of machines to express personal feelings and behavior. An ancient example of a word which is a product of this figure is the word "crank." A more modern expression is, "He is hilting on all six," used to describe a very efficient man. Henry Ford will soon make it possible for the preacher to the average Korean audience to use this figure and the vocabulary of the garage.

Although the vocabulary of the athletic field many ideas but the signs by which he has is of much longer standing than that of the garage it is taking it a longer time to become the property of the common folk in Korea. Paul drew figures of speech from the athletic contests of his day, but modern games have a far greater contribution to make to the language of the preacher than had the games of Paul's day. The Olympics were individualistic, modern football and baseball are social. I know that there is a lot of superficial slush written about a social gospel, but despite the fear of the reactionaries, the great problem before the Church, the world over today, is the adaptation of its message to the social needs of the world.

> There are certain ideas that the Korean church today needs to grasp if it is not to stagnate. These ideas are expressed best in the language of the athlelic field. Our Korean Christians, as individuals, will compare



do "team work."

the land of the Morning Calm have, either game." The missionary who finds a Korean because of their corruption or the superior idiom that conveys the same meaning accommight of a foreign power been cast into the pained with the same punch, will hit at least discard. The church, too is organized on a three-bagger. I fear the preacher will await foreign patterns, and still is more or less the work of the coach, before he will be able under the control of foreigners. There is a to get this idea across to his official board. strong desire among the more ambitious young men of the country to have organizations that shall not only come more under the control of the natives but shall be more adapted to give expression to native characteristics than do the imported institutions,

If this ambition can be freed from pelly pride and narrow jealousies and racial hatred it may become a power for good. However before an indigenous Korean church can become a real power for the establishment of the Kingdom on earth, individual Christians will have to know what it is to "play the game."

Every youth who has played the national game of U. S. A. knows that just because he can knock nothing but fouls, he can't have the rules changed just in order to give him a change to get to first base. But when it comes to the work of the Church, rules are too often changed to fit the weakness of the individual

An illustration of this weakness was brought to the attention of the writer a short time since. A man of standing in the church was brought to trial on the charge of adultery, He made such a scene at the trial that the committee in charge lost their nerve and reached no decision. Later, they called another meeting without notifying the defendant and at this meeting, contrary to the law of the church expelled the man. Any suboulfielder on the nine of Pumpkin Seed To illustrate: A young lady was once teaching Corners would know that that was not "playing the game."

favorably with individual Christians anywhere about the lack of respect for law, but no rein the world, but if the social institutions and former familiar with the psychology of Amerithe community life is to become Christian can youth would say to an audience of our Christians will have to learn what it American boys, "Respect the law," when he means to "play the game," "be a sport" and to had at his disposal a phrase with the same fundamental meaning but many times the force Ancient social and political organizations in in this echo from the ball field, "Play the

> The church organizations that Korean Christians are falling heir to, are more or less democratic in character, and as the natives come more in control there seems to be a demand for them to be more rather than less democratic. Now one of the essentials to a successful democracy is a citizenship of good sports. If the defeated party is going to start a counter-revolution every time it falls to elect its condidate, democracy will fail. China is making a mess of her republic because the Chinese are not good sports. On our return trip from the U.S. we met a young Chinaman who was going back to China in the employ of an American engineering firm. He said that China's greatest need today was athletics.

Judging from some of the quarrels that have broken out in some of our churches there is reason to believe that many of our church members in Kores are not good sports. One of the great essentials to becoming a good sport is to learn to be a good loser. There wasn ever a better loser than the young Galilean who turned the emblem of defeat into the emblem of victory and glory. There is much for the one aspiring to be a good sport to learn from the cross of Calvary. On the other hand the meaning of the cross may often be more clearly expressed in the language of the grand-stand than in creeds of the cloister. a Sunday school class of boys the lesson on Jesus' death, when one little fellow looked up We hear a great deal of complaint nowadays into her face and said, "He died game, didn't



the atonement could have brought home to the hearts of those boys the meaning of the cross in the way it was brought home to them when they came to see that here, they had the supreme example of one dying "game."

Many churches and Sunday schools in Korea are failing to do for the Korean boys and girls what the diamond and gridiron are dothe much needed lesson of team work. I the last quarter.

He." What theologically expressed theory of have found no adequate translation for the phrase "team work," and I fear we shall have to await the popularity of baseball to give us the needed language. Victory awaits the day when Korean Christians can play the game as This means that they must hear and a team. know the signals given by the captain; they must learn to tackle their temptations low and fast, hit the line of sin hard, and never say die ing for American youth in the way of teaching until the referee's whistle sounds the end of

## Wonsan Beach in 1923.

R. GRIERSON, M. D.

Activities at Wonsan Beach during the 1928 summer season were much the same as in previous years. As usual there were many visitors from adjoining countries-Japan, China, Formosa, and Manchuria, -who enjoyed the delights of the Beach and, in turn, contributed greatly to its enjoyments and benefits. China sent us one of its pioneers in Honan Dr. Murdoch Mackenzie, of the Canadian Mission, for a month of recuperation. His sermons and lectures and prayers and conversations were a blessing to all. China also sent us, a "gang" of sixteen lively, lovely, men and maidens with chaperones, to keep the Beach thrilling with their joy of living.

The Beach House hotel was again under the management of Dr. and Mrs. Deming, and was well patronized. Much of the international spirit at Wonsan Beach is due to this excellent hostel, which affords entertainment of friends for whom guest-rooms cannot be found in the small summer cottages.

After a lull of several years, when high prices made building work expensive, a building boom again set in and five new residences were completed this year, and another was commented near the close of the season. Two of these were built by members of the business community of Seoul, and one other non-missionary family became a Beach householder by Other Seoul business transfer purchase. friends were present as tenants of rented

houses, so the community is rounding itself out into the fulness of social fellowship which is so desirable among us exiles from our native lands.

Two of the missions in Kores, the Canadian Presbyterian, and the Southern Methodist. held their regular Annual Mission Councils on the Beach. Also representative members of the Northern and Southern Presbyterian Missions of the U.S.A., of the Y.M.C. A., of the Australian Presbylerian Misssion, of the British and Foreign Bible Society, of the Northern and Southern Methodist Missions, the Salvation Army, and practically all the members of the Oriental Missionary Society, helped to form this year's Beach community. and these all met together in the religious services as one sweet brotherhood.

Indeed, the Beach life in Wonsan is not of the type that leaves God at home when it goes With all its fun it is not a a-holidaying. Coney Island or a California Venice. Sane, religious and special conferences were the crown of the whole season. This year, the messenger from the Master was Bishop H. A. Boaz, of the Southern Methodist Mission. His week of conference addresses, and his other frequent appearances, brought rich blessing to his auditors. God has given him the gift of prophecy, with charm, and grace, and humour and pathos, and naturalness, and passion, and insight, and ability to make the time seem



short. He also has, doubtless of the same Spirit, the gift of anecdote suited to his theme. Bishop Bozz frankly faced us with ourselves, and analyzed for us "The Fundamentals of an Efficient Missionary Life." But first he encouraged us to estimate our calling as the greatest of all human undertakings, and ourselves as "The bold adventurers of the Cross." He showed how essentially full of romance a life must be which touched men in such crises as those of conversion, and sickness, and death.

His "fundamentals" were different from Seoul gave us a good beating, and so also did what most would have chosen. As a flery Methodist he naturally made the first "A deep and rich religious experience." But his second satisfied the calmer Calvinists before him:—"A divine call to the work." But time enough to practice until the arm is paintful, and throwing a distressing effort.

All in all, Wonsan Beach never faced such a hopeful future as it does now. The revival of

In this special number of the KOREA MIS-SION FIELD it will be appropriate to dwell upon the athletic side of Beach life in some detail. The absorbing presence of the great ses with its warm but bracing waters, causes the aquatic sport to outrival all others. Always three, and sometimes, when the moon is full, four swims a day, leave little time or need for other exercise. For this reason tennis is not as popular as in resorts where the sea is less inviting, though, this year, the court was used by the special tennis enthusiasts. Most people seem to reason that they can play tennis at other times on their own stations, and so prefer to exploit the ocean to the full while they can do so. The big fishing boat, rented for the season, fitted with ladder

and spring-boards, formed the diving platform for a merry splashing company.

Baseball was very successful this year, for, in addition to the usual games among ourselves, there were two matches with good teams from outside. Unlike tennis, baseball is only possible for most of us when many people are gathered in Beach life, so the old fans brave the sun and cut down the time of the afternoon swim so as to enjoy again the thrill of the diamond and the thud of the ball in the mit. A Korean Y. M. C. A. team from Seoul gave us a good beating, and so also did the team from the Korean Christian school in Hawaii. Our defeats are almost inevitable in a game in which a good throwing "wing" decides the day, and most of us can only get

All in all, Wonsan Beach never faced such a hopeful future as it does now. The revival of building operations, the successful ice-house, the sales of lots to new purchasers, the opening of new boulevards through the property, the gradual growth of the beautiful pine trees, the sanitary and reliable milk service, the imposing new gateway at the entrance, the improvement and repainting of houses, the abundance of food supplies of all kinds, with the perfect railway service, prove the progress and invite the future prosperity of this health resort. There is yet room for scores of new homes on spacious sites, and there are good building facilities.

We tender gratitude to the Heavenly Father for freedom from accident and serious illness among the hundreds of summer colonists.





## World Tour of Noted Trio.

JAMES E. WALKER, D. D.

France during the World War, announced at a you to know that I was converted through York Federation of Churches, in the Grace M. E. Church, New York, February 25th, where he spoke and sang, that next September Dr. Biederwolf, the well-known evangelist, Miss Grace Saxe, formerly the Bible teacher in the Billy Sunday campaigns in many cities throughout the country, and himself, with possibly one or two others would make a world tour to visit the various missions stations and to do what they could to help the missionaries in their fields. This is the second time that Dr. Biederwolf has made a world tour and some years ago Miss Grace Saxe spent a year in Egypt with the American Mission of the United Presbyterian Church. She also accompanied ex-President Roosevelt down the Nile after his return from his bunting expedition in Africa.

The party expects to hold conferences with the missionaries and meetings in the different foreign fields for the natives. Each member of the party will bear their own expenses. There are two purposes in the conferences with the missionaries. First of all to help in any way they possibly can and second, to find out how Mr. Rodeheaver can help them best with phonograph records of positive gospel messages in song and sermon, in the language of the different foreign mission fields, believing that in this way the missionaries can multiply their messages many times over.

If folks in this country are won to Christ through hearing songs on phonograph records, many people could be thus won to Christ in the foreign field, where many of them have never even heard the gospel story.

For the past three years Mr. Rodeheaver has been making his own records with a Rainbow on the label, known as the Rainbow sacred song records. He has received many ready early in October. letters telling of the good that these have ac-

Mr. Homer Rodeheaver, the music director complished. One young man came to him and soloist of the Billy Sunday campaigns, who and said: "Mr. Rodeheaver, I am an evandid such splendid work among our soldlers in gelistic singer and it may be interesting to meeting held under the auspices of the New hearing you sing "The Great Judgment Morning" on a record." One preacher wrote to him and said: "Mr. Rodeheaver, I spent an hour this afternoon in a little cabin on the mountain side and this humble home was brightened and its folks, poor as they were, were made glad through your songs on the Rainbow records." Many old folks have written to him that they cannot get out to church services regularly, but they invite their neighbors into their homes and have a little service with the Rainbow records. This is the reason he is trying to extend them to the foreign mission field, because in some respects he believes they would be more effective over there than here where people have so much.

I feel sure that many of the mission stations throughout the world, of all denominations, in their churches, colleges, hospitals and schools will welcome this opportunity to greet these three great workers for Christ, who go with a positive message of a saving gospel in sermon and in song.

Note:-The above party of three expects to be in Korea during November. They will hold meetings in Taiku, Kwangju, Seoul, and Pyengyang. It is possible that they may visit other centers also. The exact time of their arrival is not known yet. Owing to the earthquake their it nerary in Japan will be changed no doubt and it is possible that they may arrive in Korea in October, which is earlier than at first planned.

It is earnestly hoped that all friends in Korea will pray for this party and their work. Let us pray that they will be used in bringing about a revival all over Kores. A little booklet, containing a dozen songs translated from Mr. Rodeheaver's book, is being published by the Christian Literature Society. It will be

HARRY A. RHODES.



# The Open Sesame to a Child's Heart.

EDWARD ADAMS.

closed book. It is surprising how in the short crowd of youngsters that will bring the traffispan of a quarter of a century of growth people can be so changed; they can so forget the experiences of childhood that a great gulf yawns between them and their past, and between those about them who are going through the same period that they themselves passed through. It is even more surprising that they are sublimely indifferent to the situation. The loss to both parties concerned is a great one. God meant that the two should be companions. They need each other. Some of the richest lessons of life are taught the adult by fellowship with the young. Childhood is known as the period of play, yet it is the most serious period in a person's life. Play is but the sharpening of tools for future use. In play life's ideals and life's habits are formed. child needs the wise direction and companionship of his elders.

By "fellowship" and "companionship" I do not mean merely "being in the company of", "eating three meals a day with" or "putling to bed at night". I mean sympathetic, intelligent interest and spiritual, if not physical, participation in all the devisus ways in which a child finds expression for itself. This of course is largely through play. Any person not so interested in the boy or girl he meets. is simply not interested in one of the surest safeguards of the future of the race. This alltoo-prevalent gulf, the bridging of which is so important to both, becomes almost a tragedy because the erection of the bridge is so utterly simple. It is found in the phrase used above, "A sympathetic, intelligent interest in a child's expression of itself."

For too many people the child's heart is a Persians that in ten minutes you will have . cop after you. If you follow this up wit! intelligent interest in the children, your stand ing is assured.

> Human nature is pretty much the same that world over and indifference to child welfare i: fairly common to all nations. But social custom in Korea has somewhat aggravated the situation. Until a child is about six years old he is deliberately spoiled by the women-folk and tolerated by the men. This is especially true of the boys. At six begins a process of breaking-in. It is diametrically opposed to the method followed thus far. His father's will is to be his law. The rod is not spared in driving the message home. We are not so much interested in the Korean method of child training in this article as in the fact that intelligent interest does not enter in. Up till he is six he is allowed to do anything he wants; he is not guided; the expression of childish instincts follows the caprices of childish imagination. The result is inevitable. There is no more interest in the child, per se, after the passing of the sixth birthday than before. The method of training changes to one of discipline, but the discipline is entirely from the standpoint of the parents. Its purpose is to provide a means of support in old age, and a worshiper for the departed spirit. A genuine interest in the self-development of the child is utterly lacking.

Mind you, there is no lack of love on the part of the parents. Its expression may be inhibited, but probably no people love their children more than the Koreans. It is purely a matter of method. The effects, however, are If there is any doubt as to the efficacy of very evident. If one has any doubt just study this method, learn a string trick, a sleight of the play life of any Korean child. The games hand act or some simple game. Go and try it are almost entirely extermely individualistic, on the first boy you meet on the street. It is most of them are unwholesome, and many of as inevitable as the law of the Medes and them involve gambling in some form or other-



Even among Christian children, conscience has been only slightly developed along the line of gambling and many of them participate. With this relationship between the Korean adult and child, the effects are bound to be felt in the Sunday school. The only point in common that the teacher and pupil have, is the lesson. The historic as well as present method has been to drive and hammer a lesson into the victim's mind. Some of it may stick, but in all too many cases the absence of the driving force is the signal to "forget it".

In view of this situation, at our last winter's Bible institute part of two afternoons was set aside and one of the teachers gave a talk on the moral value of clean games and the Sunday school teacher's use of them in gaining the pupil's love and confidence. Then institute men were taken outdoors and given practical demonstration of how to teach games to children. Owing to the men's personal fondness for games there was some difficulty experienced in keeping them to the idea that they were being taught to teach games, but aside from that the time was profitably and enthusiastically spent.

The purpose of this gathering was two-fold. needed.

(1) We wanted to teach them the moral value of clean games, not only a as preventive method, a substitute for gambling games, but as a means of moral education. A child has little use for theories; he is the most practical-minded person in the world. More moral truth can be taught under guidance, in one good game than in several Sunday school lessons. (2) The second purpose was to teach them the value and method of winning the children's love and confidence, the "Open Sesame" to the child's heart. It is only in this way that the "schoolmaster" becomes the true friend and confident of the pupil, and the spiritual and religious truths taught in Sunday school find a fertile soil in the young heart.

Many of our occidental games are wholly unsuitable for use out here. Some of them are excellent. There are not a few native games that are quite useable. It is the hope and prayer of the writer that some organization will become interested in this subject, take the matter up and appoint a person or committee to act as a clearing-house to collect and pass on material of this kind. The publishing of a book of wholesome games is much

# Side-lights on Korean School Athletics.

As I try to give some impressions of the condition of school athletics in Korea I am reminded of a story of the first tennis games played in the Land of the Morning Calm. It was in the days of the early missionaries that they first started the game on the site of the present Seoul Union courts. Some Korean high state officials were asked to come and 'sightsee.' They came and, after viewing the peculiar antics of the Americans and British as they fanned the balls back and forth, they asked this question: "Why do you not hire someone else to do such hard and dusty work for you?"

Korea. Today on every hand you will see tennis and soccer football being played, yes, and even little boys are beginning to play baseball in the larger cities. During attendance at a recent meeting in Seoul, from the shouting and other noises going on at a certain athletic field near by, the writer thought it might be a second independence demonstra-However on seeking the cause he found that it was none other than a field day.

In 1906 only a few schools played soccer football and there were but two teams of baseball; one the Seoul Y. M. C. A. team and the other that of the Union Academy at Pyeng 'Times ain't like they used to was' even in Yang. In this enlightened day and age every



body plays tennis and many play baseball. Even volley ball and basket ball are getting a foothold.

When first organizing baseball among students I found it difficult to get any of the boys to catch a hard ball. Then after they had learned this it was difficult to get the catcher to use either a mask or chest-protetor, but now that the Japanese use these togs every Korean boy wants the whole outfit down to the regulation shoes and shinguards, even before he is sure that he is to be on the team. It is interesting to watch the boys at practice and see the pitcher and catcher making signs like big league players, when in reality the pitcher could not throw a curve and the catcher could not catch one if it were thrown, It is surprising, however, to see how quickly the Korean boy picks up baseball, or any other athletic game, for we sometimes forget that in America we are brought up on baseball and other athletic dope from childhood.

It is interesting to see the tennis players using a soft rubber ball, and enough of these balls are 'busted' in the process of a match to buy sufficient real tennis balls. There are strokes and cuts that can be learned with these soft halls that are more difficult with the regulation ball, probably because of the lack of speed the soft balls possess. Their counting in tennis seems to be backwards, but it not so really for they count the minus score. Thus 0-4 means that the side with 0 has won and the other side lost 4 points. I understand that in to successfully deal with the Sunday problem. Japan the cheap soft balls are being replaced. There would be a closer and better interbefore the Koreans will be using the real benefit. tennis ball also.

There are many problems in connection with athletics in our Korean schools of which the following are few :-

- (1) The lack of practice. The boys do not even realise that they need to practice. Perhaps as they get into matches they will understand the need of practicing according to rules.
- (2) Then there is the Sunday problem. All the young men's associations have many of their matches on Sunday and unless the: boys of the mission schools play on that day they are left out of the tournament.
- (3) In the field day exercises there is too much of the primary school sort of sports and not enough of real athletics. We need hurdleraces, pole-vaulting, shot-putting, javelinthrowing, etc.
- (4) The lack of participation in sports on the part of the whole student body is another problem, especially in the larger schools. All the boys get drill and setting-up exercises, but there are cases in which few of them get into the school sports.

Some of their problems must be solved by the schools concerned, and this can be done by sending teachers to a training class such as was held at the Korean Y. M. C. A. in Seoul during the past summer. Another solution is found by making athletics a part of the extra curricula activities of the school. Other problems will be overcome by the formation of an athletic organization among our mission schools. Such an organization would be able by regulation tennis balls, so it will not be long school spirit and athletics in general would

## Korean Athletes and Athletics.

B. P. BARNHART.

day sportmanship are "sticking it out" and well governed by public opinion in regard to "playing square". One can find degrees of what "square playing" means. both in all countries. meaning it every land and clime; interpretation gambling Wherever "money is up" you can of the second is different in different lands. rest assured that there is a "frame up" on the

The two most important features of present- This is true of the individual who is fairly The first has the same seldom find the unfair athlete where there is no



conclusive evidence that this eyil is no reprofessional and amateur alike. This evil has the tremendous gain by the latter method. not yet made its appearance, to any marked degree, in Korea. It may not but the chances are that it will. There is only one known and effective way to combat it—the honor system -but there is no honor where money is got. Athletics and the Christian life cannot be divorced without its being detrimental to both.

Playing the game out to the end has bebe exceptions, but the standard holds. The time will very soon arrive when there will be no exceptions to this rule. This is rapidly being brought about by the development of organisations of control and the rapidly lowering age of conscious manhood which carries with it responsibilities, social, moral and political.

The outstanding athletic organization in Korea to-day is the Che Yook Hol. It has made itself felt throughout Korea; has planted and nurtured ideas of control and jurisdiction; hasb acked up its umpires, has promulgated and established the fair sex as a fan; has made a start at least on ruling as to elegibility of athletes and has interpreted the rules. As a pioneer organization no little praise should . be given it.

Other organizations are now being formed. The middle schools of Korea will shortly have their own organization of control and effort. Already an umpires' association has been organized which furnishes umpires for any game upon request. The professional baseball league is not a great distance off either. There are hardly as yet any semi-professional teams but we are not far from it. Even the younger achool-boys have had groups of various kinds organized for them. In future organizations the great distinction from the present type will be that the associated groups will organize themselves. At present

track, cage, diamond or gridiron, whichever the organization is outside the groups doit may be. Past and recent experience gives ing the playing. The future will be an organization within the groups that are doing specter of the type of athletics, attacking both the playing. A moment's thought will show

> "Amateur" and "professional" must be defined in the immediate future. The line must be drawn between them. This line will undoubtedly be changed from year to year but up to the present there has been practically no distinction at all established.

Training is the bugbear of athletics as well as in any line of activity. Lack of training is always apparent to even a casual observcome a standard in Korea. True, there may er. Here is where the athlete's morale counts. Records of the athletic world are filled with the failures of those who did not train and keep up sustained training. The word is beginning to mean something in Korea, and so we shall expect to see extensive training in proportion to the amount of school loyalty that exists. The loyalty that we speak of when we say "loyal to his alma mater" is what causes an athlete to train. This will come in time but not with the speed that the other points will arrive.

And with this must be developed the most difficult thing of all. The "fan" must be The crowd always tempers the educated. type of athlete you have. Progress will be retarded or accelerated by the demands of the ticket buyers. And herein lies the greatest difficulty in the way of athletics in this land. So far very little has been done for the fan and yet athletics have progressed well in the past few years. However, the next step must be made to popularize athletics by articles in the newspapers, magazines, etc. As in most other things, literature is necessary to the best development of athletics, for by literature you reach the "fan" who plays the game with his head and not his body.

The great slogan of the athletic world in every country where athletics have been standardized is "Play for all." It is a great effort towards mass athletics as opposed to the individual. Whether a nation that has not



yet standardized her athletics will be able to do this "play for all" is a question. For this demands that many previously trained men assume leadership; and trained leaders are very few. The Y. M. C. A. is attempting to meet this most urgent need by means of training classes, the first of which was very successful held this spring.

Standardized athletics will come only after

all other kinds and methods have been tried. We shall learn in time what is normal for a normal boy or man or girl in Korea. Time is necessary for this.

Perhaps a better title for this article would have been "Every Muscle has its Day" for truly we shall see great development in sports in the near future in this land.

# A Korean "World's Series" In Three Days.

W. L. NASH.

Korea goes the West one better when it comes to championship baseball series. Instead of the one world's series, say, between he Giants and the Yankees, the Korean teams meet twice in one year to settle the baseball supremacy of their country. It is about one of these "Great Meetings" that I wish to write in this Athletic number of the Korea Mission Field.

This "Great Meeting", as it is called when translated from the Korean, is held in Seoul. Every event of importance must take place in the capital city is what the majority of Seoul people think, but their country friends are beginning to doubt this long-thought axiomatic statement; and already they have appealed to have these series rotate to other places in the peninsula. Nevertheless, Seoul still holds the balance of power; so for some years to come the other teams will have to "go up" to Seoul if they are to receive recognition for their baseball ability.

The teams from all over Korea are eligible for participation in the contests, but not more than six cities are rarely if ever represented. The reason for this is not that baseball is unknown in the other centers, but rather because of the expense of the trips and the feeling among the smaller cities that they can hardly compete with the larger places. During the last series there were 5 high school and 8 club teams participating. Those in the high school class are amateur players while the club teams are more on the semi-profes-

sional basis. Two teams from each class came from outside Seoul, which gave the country cities 4 representatives. The previous series had more representatives from the country, which might indicate that some dissatisfaction is felt with the present arrangement of Seoul control.

Since there are no leagues where eliminations could be made before coming for the "Great Meeting", these games follow the method of a track-meet with its try-outs. The first 2 days, with often the half of the third, are for the elimination games in both classes: and the last day is reserved for the championship contests. The winners in each group do not play among themselves for the championship of Kores. Instead a banner for the season is awarded to both teams. This shows a distinction between the amateur and the professional which the Koreans recognize, and which will form a basis for a cleaner and more stable athletic sentiment among the players and fans.

How many people come to see these games? There are no all-night crowds that wait in line for tickets for several reasons, only one of which is it necessary to mention. That is, there are too many means of entering the grounds without the price of admission, so noone is anxious over not getting a seat. This does not mean that only a few people attend, but it does mean that more attend than the gate receipts ever reveal. For the three days the paid attendance was approximately 5.00) while an



estimated attendance was over 10,000. The total receipts were approximately ¥ 1,000.00. This amount was reached through payments of 15 and 30 sen per person.

Long ago the theory that the East would not become like the West in its excitement over sports has passed away. These games are marked be a high spirit of enthusiasm, especially in the high school class, where both teams are backed by their followers with all the yells and noise-making devices obtainable. The Pai-Chai students showed their truest spirit during this series by remaining loyal to the end with their cheering, even though their team was being beaten. They seemed to develop more enthusiasm and pep for "The Team" as the score continued to go against them, and when the game was over they sur-

rounded their players and escorted them off the field. They had won, as far as the spirit of all sportmanship was concerned, and had convinced us that a new spirit had come into Korean baseball. The loser had been looked down upon before; now he was admired for his gameness.

One little incident worthy of mention took place after one of the school games. Immediately after the third out of the game, a player ran over to the reserved section for women and called out, "Mother! Mother!. We won". His dear old mother, in spite of not knowing the game, had come out to watch her son play. This little incident gives the spirit of Korea today. Youth is leading old age into the world of things and old age is responding.

## Wanted, a Diamond Star.

A. I. LUDLOW, M. D.

Born in the year when the catcher's mask was invented and the glove first worn; in a home situated near the Old National League Baseball Park in Cleveland; a fan from the days of "Pop" Anson and Billy Sunday; is it any wonder that the writer is enthused with the present day situation of baseball in Korea?

When I first came to this country in 1912 I pitched a game against one of the first Korean baseball teams. At that time a ball game would attract only a few people, most of them being passers by who stopped to see what we were doing.

Contrast this with the recent tournament held in Seoul, where teams from different parts of the country contested for the championship. Great crowds of spectators watched the games from early morning until night. One school had over a thousand students with their band, flags, banners and cheer leaders.

There are very few vacant lots in Seoul, but wherever there is any space boys can be seen engaged in baseball. The ball may be made of rags or rubber, the bat a piece of rough wood, the bases in cans or stones, but the spirit of the game is present just as in America.

In Korea, the young boy is often required to care for his baby brother or sister who is strapped to his back. Even this, though a handicap, does not deter the boy from playing. I have often seen such a boy at bat while the little one on his back is watching the pitcher or dodging the bat as it is swung toward him. The baseball uniform seems destined to become the dress of the Korean boy.

Judge Landis has accomplished much for baseball in America, but he never made a better move than when he permitted the team of American League players to visit the Orient in the fall and winter of 1922. The men by their wonderful playing and still more by their aportsman-like conduct gave a great impetus to our national pastime in the Orient.

They were indeed "missionaries" and I feel sure most of them will accept the title, for they found among the missionaries some of their best friends and supporters. We would welcome in Korea an annual visit of such a



group of men, but in addition we wish to bring to the attention of the best Christian ball-player in America, the wonderful opportunity which now awaits him in Korea.

A Diamond Star coming to Korea at this time, when baseball is attracting the attention of thousands of students, would have an evangelistic opportunity which should challenge a men who wishes to put his life where it would count for all time.

Young man, its your turn at bat! There are three man on bases and two out. Will you emulate the famous Casey and fan the air or will you step up to the plate and make a home run for the cause of Christ in Korea?

P. S. Sporting papers please copy.

## Wrestling in Korea.

ALEX. A. PIETERS.

Wresting contests are held in Korean during the mid-summer holidays on the fourth and fifth days of the fifth month of the lunar calendar. The origin of this holiday dates back to pre-historic times when there lived in China a man by the name of Kuroni (屈原). He was holding an important position in the govern ment and was a man of very noble character. As is usually the case, he had many enemies who, by their slanders and constant efforts to undermine his influence, finally so disgusted him that he gave up his exalted position, fled to an isolated spot near a stream, and there spent the rest of his days in solitude, supporting his life by fishing. In honor of this great man the summer holiday is observed. The wrestling, however, is only an incident to the holiday, and has become a custom as a means of amusement, and perhaps because the warm weather permits of very light attire, which is necessary for the sport.

For the wrestling a level, sandy place is chosen, large enough to accommodate the many spectators and the large number of refreshment stalls. The arena is fenced off with straw ropes, and around the front section of it a high platform is built. Those who want to avail themselves of the luxury of sitting on a mat and watching the proceedings from an elevated position pay a small fee. There is also a grand-stand available for honoured guests.

sport, collecting donations for the expenses and prizes and for advertising the event.

On the morning of the first day of the holiday volunteers are called to match their strength and skill. No attempt is made to match men of equal weight or stature. When the first two volunteers come to the arena a piece of strong cloth is fastened around the right thigh of each. The wrestlers crouch, put their forearms through the cloth around the thigh of the opponent, and lock their own hands together. Then the fray begins. Since by jerking the opponent's right leg off the ground it is easy to unbalance him, success depends more upon skill and quickness of movement than upon superior strength. Touching the ground with one's knee or hand means defeat. The contests usually last a minute or two. The victor remains in the ring for a trial with another man, and if successful he wrestles with still another one, continuing until he has thrown seven. His name then is noted on the provisional list of victors. Other volunteers continue in the same manner. the whole of the first day.

On the second day lots are drawn indicating the order in which the victors of the former day should continue the contest. At this time the throwing of three opponents entitles one to take part in the finals, and the prizes are awarded according to the number of throws one has to his credit. The first prize is usual-In some places associations (蝴旋運動) have ly a large ox. The second prize may be a been formed which assume charge of the cow; the third a heifer, and the fourth a small



caif. These who on the second day have thrown at least three, get some minor prize.

To the credit of the Koreans one must say that betting is unknown.

Wrestling is not looked upon as an art or an especially interesting sport. Consequently one almost never sees any practicing or real wrestling on any other occasions except the above-mentioned holiday. Here and there are men who have trained themselves in this

art; their object is not the honour of victory, it is the prize of an ox. For this reason wrestling in Korea has no value in either developing the muscles or the character of the young people. It is a pastime sport with a rather base motive. It is, therefore, very gratifying to see the popularity which is being more and more achieved by occidental games, such as baseball, football, and especially tennis.

# The Earthquake and the Fire.

E. J. O. FRASER.

It is impossible for the present writer to give any adequate account of the earthquake and fire that have so recently devastated the cities of Yokohama and Tokyo, and the surrounding country. It was the fortune of the writer and a number of others coming to Korea, to be among the passengers on board the S. S. Empress of Canada bound for Yokohama, at which port we were due on the morning of Monday, the 3rd of September.

The first word we had of the disaster was a notice that was posted on the bulletin-board of the steamer at about eight o'clock on the morning of Sunday, the second, just about twenty hours after the first shock took place, The bulletin was this:—

"Wireless advices this morning that Yokohama was destroyed at noon Saturday, by earthquake and fire. There is no accommodation ashore for passengers, and the place is cut off from all the outside world. The ship will call there, but only for the purpose of embarking passengers and landing mails.

"We are unable to get any further details as the shore stations will not allow us to work, and the above message was one that was permitted from our "Empress of Australia" at present alongside wharf at Yokohama. From the like case we are unable to get messages through."

At the same time a significant notice was posted which was:—"Passengers are request-

It is impossible for the present writer to ed to exercise economy in the use of fresh we any adequate account of the earthquake water as we shall be unable to obtain our differ that have so recently devastated the usual supply at Yokohama."

Nothing further was heard, and many anxious discussions took place as to the probable fate of friends at Yokohama, when, at eleven s. m., on Sunday, the second, the following notice about Tokyo was posted:—

"The city is still in flames spreading from Senju to Shinagawa, the conflagration being visible from seven miles distant.

From that time until the ship snehored in the harbor off Yokohama no more definite news was known among the passengers, though vague rumors were affect of burning oil tanks, and widespread destruction in the region of the disturbance.

On Sunday night, while the steamer was still eight or more hours distant from Yokohama, from across the peninsula that separates Tokyo Bay from the Pacific eastwards, could be seen on the clouds the bright reflection of fires.

On Monday, September 3rd, at about six o'clock, we were on our way up the bay, past broken hills, knocked-about islands, and a huge column of thick black smoke rising to our left from the oil tanks of the imperial navy at Yokosuka. Shortly after dropping anchor near the "Australia" and the "President Jefferson" and many other steamers.

large and small, boats were lowered, and the work of taking on board refugees began.

The "Empress of Australia" had been alongside the wharf just ready to sail for Vancouver when the shock came, and many of those who were seeing friends off for home were on the wharf. As the wharf partially collapsed a large number of them were thrown into the water. Of these many were saved and taken on the "Australia," but some were drowned. The work of rescue was greatly hindered for the first day and night by the wind and waves, the broken breakwater, burning oil and lumber barges adrift, and the burning oil on the water of the harbor. In spite of these dangers, however, the large ships all eventually got to a safe anchorage, and began the work of getting on board those who were on the shore in dire straits. To speak only from my own observation, there were taken on the "Australia" about three or four thousand refugees, many of whom were later transferred to the "Canada" and the "Jefferson," because the "Australia" had had her propeller damaged by interference with other boats when getting out from the wharf. In all, the "Canada" took on board about 1400 refugees, destitute, in most cases, of everything. Their clothing was torn and very dirly, they were in great need of food and water, and many of them were badly wounded.

As time and opportunity served conversation with one and another of the refugees, who were of all nationalities, give evidence of the terrible destruction that had visited these cities. Not a whole building left was in Yokohama, almost every part of it burned, great cracks in the ground, the Bluff, the foreign residential section, all destroyed and even the ground changed tales of horrible deaths and also, most happily, of miraculous escapes of many, were the outstanding features of the tales told. Some had found their way down from Tokyo, and told of great hardships in making the trip owing to broken bridges, fires and necessary detours.

The attention of everyone on board, passengers as well as staff and crew, was fully occupied with the care of the sick and wounded, providing clothing and food to those able to get about the decks, and in finding places for them to rest. The large decks were filled with people of all nationalities, in all kinds of dress, and in all moods, from tears to hilarity, as the excitement was great.

Space does not permit the relation of individual instances of escapes, but at least two spoke of having been in the third storey of a large building. They escaped from the falling roof by getting shelter under a table, then after some time spent in getting the debris away they were able to walk down to the ground over the fallen walls of the building. One man walked from the Bluff alone, though he had had an operation for appendicitis less than a week before. All the patients of the International Hospital on the Bluff in Yokohama were reported as being saved, though it was some hours before they could be got away from the The heroism of the nurses of the Bluff. hospital was spoken of by many.

After the "Canada" sailed for Kobe on Tuesday morning a meeting of all first and second class passengers was held, and after hearing briefly some account of the destruction in Tokyo and Yokohama from eye-witnesses, a subscription was opened, and a sum of about gold \$8,500 was raised by them. All of the passengers had previously given a great deal of clothing for the refugees. This money was put into the hands of a competent committee to be used at Kobe in giving relief to any survivors of the terrible catastrophe. Other ships were asked by wireless to do the same.

Upon arrival at Kobe it was found that for those of us bound to Korea there had been, unknown to us, a double cause for our anxiety. One was that Dr. Hopkirk and his wife and daughter, of Severance Hospital, Seoul, had been in Tokyo at the time, and up to Saturday, the eighth, no news had been received from them. It was known that the



immediately, and as they were supposed to when a telegram was received from Karuizawa saying that they were safe. This message brought great relief to the missionary community of Seoul and of all Korea.

The other potential cause for anxiety to the Korea Missions was that Rev. D. M. McRae, Yokohams, and she was saved great anxiety. of Hamheung, had left home for Hokohama to

Imperial Hotel, Tokyo, had not been burned meet his wife and two children who were returning on the "Empress of Canada." He was have been there, it was hoped that they had providentially prevented from reaching Yokoescaped. The long silence was at last broken hama, where he was due just one hour before the earthquake, by a typhoon at Fusan, where he was held for twenty-four hours. He got only as far as Kobe, and hearing of the earthquake, stopped there. Fortunately Mrs. McRae was not expecting him to come to

# Last Glimpses of Tokyo.

C. C. HOPKIRK, M. D.

quake and the fire, we are thankful to God for our deliverance and grateful to our friends for the prayers which have been offering in our behalf. During the hours of danger and mental stress I was conscious of divine guidance and I doubt not that the prayers of our many friends were effectively offered for us.

As most of our friends already know, Mrs. Hopkirk and our small daughter arrived in Yokohams on Aug. 30th from Seattle. After I had met them at the dock we went to the Grand Hotel, where we spent the afternoon and evening, leaving the next day for Kamakura, the seashore resort near Yokohama. There we saw the famous statue of Buddha. the largest in the world, and afterward took a dip in the surf. The same evening we left for Tokyo. The next day was the fatal first of September.

In trying to describe our experiences, the first thought is that of a terrifying earthquake, buildings, a seething mass of humanity in the streets-and Tokyo in flames. Words fail to describe the sensations which came to us or adequately to portray the doom which came on the great metropolis of the Orient.

At the time of the great earthquake which occurred about noon, we were in a taxicab. returning to our hotel after a sightseeing tour, Suddenly a great stone wall crashed into the

Now that we are home again, and realize street and for a moment we were confused, how providentially we escaped from the earth- not realizing what had happened. Our chauffeur stopped the car and we got out as quickly as possible, as we needed no one to tell us that it was an easthquake. By holding to the taxicab and to each other we managed to keep on our feet. The first quake was the most severe one and lasted for forty-five seconds. Other quakes of less severity followed at intervals, and continued with decreasing frequency for fully a week afterwards. I was told that there was an oscillation of fully a foot and I can well believe it. The sensation was sickening. The earth seemed to have a wavelike motion back and forth.

> Not daring to trust ourselves to the taxicab we dismissed our chauffeur and proceeded slowly down the street towards our hotel, which was one of the very few not destroyed by the earthquake. Almost immediately fires appeared in several directions. As we drew near our hotel another severe quake came and we sat down on a plot of grass in the center of the street. Our hotel was not more than a hundred yards distant but at first we were afraid to go in and later we spent the greater part of the afternoon and night near the door prepared to rush out in case of danger.

> Near the hotel were two large, new skyscrapers erected after the American style of construction. They were still standing, though badly warped and damaged. A tremendous



crash came from one of them suggesting considerable interior damage. The results of this earthquake demonstrate the futility of erecting high buildings in Japan. Our hotel, the Station Hotel, is built after the old style of construction, long, low, and narrow, and was damaged very little.

All night long the fires raged around us. The crashing walls of giant skyscrapers on fire, tremendous explosions, with great flashes of fire which lit up the heavens, the driving wind which fanned the flames to fury, the crowds of panic-stricken people—all these formed a scene which simply cannot be de-

acribed.

The next day at noon the hotel guests were informed that the last meal had been served. which reminded us forcibly that we had to eat to live and spurred the unfortunate guests to the unpleasant necessity of finding new quarters and particularly something to eat. Fortunately I was able to secure temporary accommodation with friends on the outskirts of Tokyo, and after using all my powers of persussion, finally induced a tax driver to take us out. We remained there for several days while awaiting a favorable opportunity to leave Tokyo. Meanwhile I offered my services to the Japanese officials at the Okusaka Ward Headquarters, who eagerly accepted them as there was a shortage of physicians. For the greater part of three days I worked in the improvised first aid station, dressing wounds and binding up broken bones. This ward, being one of the more fortunate ones, had not suffered as severely as other parts of the city and we ministered to a constant stream of refugees, treating the sick and feeding the homeless, fleeing multitudes who came for

An urgent call came in for a doctor to attend a man with a broken leg in the business section of the city. We hurried down in an automobile which had been placed at our service. As we passed through the great business section I was almost overwhelmed by the sight of the ruin in every direction. The whole sec-

tion seemed to be completely destroyed; banks, department stores, government buildings, the Imperial Theatre, the Great Imperial University with its priceless library, the great hospitals—all gone. Earthquake and fire had done their worst. Again as on the night before, when I had watched the great skyscrapers burn, I was impressed with the impotence of human power smid the tremendous and terrifying forces of nature. As I looked about me, as far as I could see, there seemed to be utter ruin. All that was left of some of the proudest buildings of Tokyo was a mass of twisted from and smoking debris.

I was told that at least two-thirds of the city had been completely destroyed and a considerable portion of the remainder badly damaged. Yokchama is a pile of ashes. It was indeed fortunate for us that we had left Yokohama the day before the carthquake as the Grand Hotel, where we had been entertained, collapsed like a cardboard box and a large number of foreigners lost their lives. The loss of life, both in Tokyo and Yokohama. was appalling. In one small area in Tokyo where a large number of people had gathered. presumably to escape the fire, I was told that forty thousand were killed. Many who fled to the river to escape the flames, were either drowned or burned to death and many hundreds of bodies were seen floating down the river. I hesitate to quote statistics as they are difficult to verify at this time.

In Yokohama the bursting of the water mains saved many lives. The water poured into the lower ground of the park and many hundreds of people stood in the water for hours to escape the fire. A most unfortunate accident in Yokohama harbor cost a great many lives and endangered the shipping. It was reported that a large oil tank used in the submarine service burst under water. At any rate a large amount of oil appeared on the surface of the water. It quickly caught fire and burned many small craft carrying refugees, with considerable loss of life. The burning oil



seriously threatened the "Empress of Australia" whose propeller had become entangled in the anchor chain of another vessel. The large liner was towed for a distance by the smaller vessel and by constantly playing a stream of water around the ship, finally managed to get out beyond the breakwater, although it was necessary to pass through a lake of fire to get there.

It was remarkable to note the almost universal escape of missionaries. There may have been some killed, but I heard of none. A number were injured more or less seriously.

Of course many reports came in which were nothing but wild rumors. I had from several sources, however, that near Gotemba the earth opened up and swallowed many people. As Gotemba seemed to be near the center of the disturbance, such a disaster could readily occur.

Some of the incidents were very sad. I was particularly impressed by the story of the buyer for Marshall Field & Co., of Chicago. He and his wife were stopping at the beach near the Bluff on the outskirts of Yokohama. His wife called a taxicab at eleven thirty, just half an hour before the earthquake. He saw the car disappear on the road to Yokohama and never saw his wife again. Although he searched the streets again and again he could find no trace of her. Those who knew him said that he was a jovial, friendly fellow and that this experience made an old man of him over night.

An acquaintance of mine told me of a remarkable occurence. He was in a store in Yokohama when the quake came and was one of two to get out of the store alive. As he was escaping in safety over the ruins of the buildings he stopped for a moment in the endeavor to extricate a Japanese woman and baby. As he was working a Japanese gentleman came to his assistance. When they finally pulled the woman and baby out, the

seriously threatened the "Empress of Aus- Japanese gentleman was overwhelmed to find tralie" whose propeller had become entangled that it was his own wife and child.

An incident seemed particularly horrible. A woman whose hand had been caught in the debris of her falling house, begged her husband to cut off her hand to enable her to get out. The flames came too quickly, however, and the poor woman was burned to death while her husband fled frantically to a place of safety.

During my few days' service at the first aid station in Tokyo, I was impressed with the fact that misfortune makes all men brothers, regardless of race or color. I repeatedly noted the kindness and human sympathy with which the injured and hungry refugees were received. The faithful attendance to public duty on the part of officials, both of high and low degree, was noteworthy. They kept on the job and worked from early till late, regardless of the fact that many of them had suffered personal injury, to say nothing of the loss of relatives and property. I was treated as a brother by these men with whom I worked for three days. When I announced finally that I was leaving the next day, one of my coworkers, a Japanese, brought a package which he asked me to take as a gift to my small daughter. He said that he was sorry that they had nothing else to give me but they wanted to show their appreciation of my services. On opening the package we found several packages of hard tack and two cans of army heef: the poor fellow shared his rations, all he had to give. I was touched by this incident and will keep the package of hard tack as a souvenir of my sojourn in Tokyo.

We were able to get away from the city just a week after the disaster. I have thought many times of the scripture passage from Jeremiah, "I am with thee to deliver thee." Truly God had delivered us from the earthquake and the fire, and I pray that our lives may be devoted more faithfully to His service.



# A Trip to Oolling Do (Dagalet Island)

#### Part II.

GEO. H. WINN.

We could not delay on account of the rain and so struck out over the hills hoping for setter weather. The first thing that I noticed in leaving town was what seemed a very prosperous looking apiary, but on closer insection I found offerings and objects of worship and discovered that it was a graveyard, each grave being marked by a tiny house the size and shape of a hive with a neat roof, probably for the abode of the spirit. I had not seen graves thus marked either in Korea or Japan.

One can not go any distance on this island without ascending; so all the ways are highways and many of them very high. We immediately came to our first climb, steep and sharp, and as abruptly we descended and came out to the sea again, and there in a beautiful cove stood a splinter of rock appropriately called the Candlestick. I found that there are many such, the most remarkable being on the north-east corner of the island, called the Three Fingers. They rise tall and slender and to a height, I am told, of nearly 100 feet.

The beach consisted of stones about the size of a man's head, and looked for all the world like a beach of thousands of skulls. Most of the beaches are of this nature, and when the wayes break down them the sound is that of rapid-fire guns as the stones are hurled by the wayes one against the other in rapid succession.

No sooner had we reached a level spot than we again started up. We passed a beautiful waterfall perhaps 150 feet high, and perched on the cliff overlooking the falls we found the little church. We were glad to reach it as the rain was coming down in torrents. Our loads followed looking very sad, and we slept in rather damp hedding that night, but were too tired to let any thing deter us from sleep.

We found that a young man of this church had been three years in Palestine. I could hardly believe my ears, but it seems that before moving to the island he had heard the Siberian R. R. was the longest in the world, and so he went to see if that was true, and working his way as he went he finally came out at Moscow and from thence he worked south to Palestine, and then the war broke out and he was employed by the allies, and is said to have returned with ¥10,000 to the good. Not then being a Christian he misspent it and has not now much to show for his years abroad.

After the usual church work the next morning we again went up and then up till we came to the home of the leader in a most fascinating grove on the edge of a precipitous valley, and between the trees and rocks we caught glimpses of beautiful vistas of land and sea and island. We were urged to stay for dinner, which consisted of roasting ears and pancakes made of potato flour, and the ever-present pickles.

Once more we toiled upward to the top of the old volcano now covered with virgin forests of grand old trees. The highest peak of the island significantly called the Mountain of the Holy One, was but a short way to the south of the pass and so we decided that this was as good an opportunity as any to climb this peak, but it was harder than we had expected on account of the underbrush which was wet with the rains, and there being practically no path. We finally got to the highest point as fer as we could tell, but the view was disappointing and the woods were so heavy it was almost impossible to see out and what we might have seen was shut off by the mists which enclosed us.

From there we descended into the old



ders and through the vines and brush till we have ever seen. It is a full-grown stream of reached the floor of the old crater 2,000 feet from twenty to thirty gallons of water per below the rim. To our chagrin we found that we had not made the highest peak, but the one we did climb was only some 40 feet lower and so that comforted us.

The old erater looks very much like that of Asama in Japan, though considerably larger. It is green and worn down by erosion. Its length north and south is two miles and it is somewhat less in width. A little off from the center rises a small volcano to a height of about 400 feet above the leval of the old crater, and within this again is another well formed crater and in the midst of this crater still another little volcano. From volcano No. 2 springs quite a range of small volcanoes on the floor of the main crater, some of them not much larger than the graves of Korean noblemen. The floor of the old crater is about the only level stretch of any extent upon the island and is taken up in farms planted to potatoes and corn, the chief staples of the islanders. There is quite a flourishing community here and right in the shadow of volcano No. 2 in the bowl of the old crater is the church where we spent Sunday, For afternoon and evening services we went to a church outside the crater's rim on the north. After the evening service we returned over a pass of about 1,500 feet and got to bed shortly before midnight.

The next morning in order to take pictures and for the view we ascended the little volcano hard by the church and thence we were led to a beautiful ravine in the old crater's wall where there is a snow bank, and ate snow which had fallen the winter before.

We departed through the break in the wall of the old crater to the north, through which the drainage of the crater bowl escapes. It was probably originally the lowest part of the rim and during many centuries the drainage finally cut its way through the solid rock till it is completely broken down at this point. Here from the riven rock, as if under pressure,

crater, cautiously climbing down over boul- gushes forth the greatest spring of water I second, and goes leaping and rushing down the thousand feet to the sea in beautiful little falls and cascades, the water being as cold as ice and sparkling and clear as crystal. Here are possibilities of obtaining power and light for the whole island. What a type it is of the Fountain of Life-free and abundant, full of power and life !

> There is beautiful scenery down this narrow valley, but the most wonderful of all is a fragment of the crater wall called "The Augur" which has withstood the action of the waves and the ravages of time and weather. It rises a pinnacle from sea level to 1,300 feet in height. The wall facing the sea is so perpendicular and amouth that it looks like the handiwork of an expert mason. As one stands and looks up the dizzy heights it gives the sensation of actually leaning out over one. There is a strange fascination that is compelling and the more one stands and gazes the more one marvels at its majesty.

A little further down is another great pinnacle called the "Old Man," as it has a crude outline of a man's face in front, and a supporting hill makes it appear to have a crooked back as of an old man leaning on a cane. Its north exposure is so perpendicular that I believe a stone dropped from the top would clear the base two or three hundred feet below. There are many other pinnacles which would attract attention almost anywhere, but tall and curious though they may be none of them can compare to The Augur in its graceful and lofty magnificence.

As we were walking along a cobblestone beach the waves and the blue water were more than we could resist, and we took our first plunge for the season. Though it was past the middle of September the water was surprisingly warm and delightful.

Our next day's travel took us by sea and mountain through scenery that d-fies description. One remarkable place is what we dubbed



the "Dragon's Horns." Another is the Helmet, and a little further on a whole mountain of out-cropping rock, the formation of the Giant's Causeway. From thence we entered a canyon 1000 to 1500 feet deep where we overhang, so that there is but one possible found a Bridal Veil Falls, and went thence to the Triple Cathedral Towers.

friend is lord of the island and very well-to-do, as he has all the fields he can manage, and seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and of out-cropping rock, the formation of the seems happy and contented. The island cliffs rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and out-contented rise perpendicularly from the sea and every vell-to-do, as he has all the fields he can manage, and out-contented rise perpendicularly from the sea and every vell-to-do, as he has all the f

Dinner we ate in a little church up in the mountains and by supper time we came to the church of "Long Prosperity," which, alas, has not lived up to its name, as too many of us who have significant names lail to do. It was the first church established on the land, but the leader is away most of the week returning for Sundays and it is in a very badly run down condition, but with new officers installed we hope new life will be instilled.

We had now but one pass left to complete the circuit of the island and reach the port, Rosdville, again. En route we passed the cable station and inspected the cable and its connections.

Roadville formerly had a church of eighty members, but the forces of evil overthrew the faith of many and we even lost the church building which was in the name of an individual. But from the wreck there is now gathered together a little body of some thirty Christians, who have a new church building.

At this place there was a fine spring of mineral water, and so we went up and enjoyed all the Tansan we could take, free for the drinking. The Koreans put sugar into it and call it "cider."

Our trip the next day to Bamboo Island would make a story in itself, but we will refrain from too many details. The island is less than a mile square and two or three miles off the east coast of Collung Do. The population consists of one man and his family. They live a regular Robinson Crusoe existence, being entirely shut off from the rest of the world, as they have no boat and there is no place where they could keep one; so for communication with the outside world they are dependent upon the villagers on the main island who occasionally cross over. But our

as he has all the fields he can manage, and seems happy and contented. The island cliffs rise perpendicularly from the sea and ever overhang, so that there is but one possible place to land, where one has to leap from the boat on to a rocky ledge. Holding on tooth and nail one climbs up a narrow crevice in the cliffs to a ladder that takes one up into a cave. In that cave is another ladder leading out at a hole in the top, whence climbing up some more one finally gets on to the top, a fairly level tableland, half of it covered with forest, so there is plenty of fuel, but water is scarce, so that they depend upon rain water. After seeing the sights of the island, which were not a few, we came together and meditated on John in Patmos.

Returning from the Island the next day we took our little steamer and reached home in a day and a half after a most interesting trip.

In closing, a brief summary of the work may not be amiss. The number of Christians in Oollung Do is about 300, in eight groups which range from 60 to 20 in attendance, the weakest place being Cave Rock. Besides these churches there are two prayer-meeting places, (one of them being Bamboo Island) where about 17 gather. There are two church schools with about 60 pupils, and they hope soon with help to build a good school in a favorable location. Beside these churches of the Presbyterian fold there are three Baptist churches, with a total of 100 Christians.

The relations between government officials and the church have been most cordial and we pray they may continue to be so. During the past summer an evangelistic campaign was conducted, and much of the expense met from public funds, and in many ways a friendly attitude there is shown to Christianity. The islanders have but few diversions and every body knowing everybody else, they are some or less like one big family.



## Notes and Personals.

#### SOUTHERN METHODIST MISSION.

#### Returned from Furlough.

Rev. M. B. Stokes and family.

Miss Laura Edwards.

Miss Hallie Buie.

Miss Ellasue Wagner is returning after several years absence from the field and is due to reach Korea early in October.

#### New Arrivals.

Miss Margaret Light to Chulwon.

Miss Blanche Hanser to Wonsan. Miss Clara Howard to Songdo.

Miss Goodwyn and Miss Cherry have recently arrived for work as teachers in the foreign schools at Songdo and Wonsan respectively.

Mrs. Goodlett, aunt of Miss Nichols, has recently come to Korea to make her home with her niece at Songdo, and give part time to work in the Holston Institute.

#### Change in Appointments.

Miss Hallie Buie, formerly working at Wonsan becomes principal of Carolina Institute, Seoul.

Miss Laura Edwards, formerly principal of Carolina Institute, becomes head worker at the Seoul Evangelistic and Social Centre Miss M. Myers, formerly of the Seoul Evangelistic and Social Centre, goes to Choonchun in charge of Woman's Work.

Dr. W. R. Cate, formerly of Songdo, is appointed to the Severance Medical College, Secul.

Rev. M. B. Stokes, is appointed Director of the Department of Religious Education in the Songdo Higher Common School, and Conference Sunday School Secretary.

Rev. F. K. Gamble is appointed to give part time as teacher in the Union Methodist Theological Seminary, Seoul.

Miss Eliasue Wagner is appointed to the Songdo Evangelistic Centre and Woman's work in Songdo. At the meeting of the Federal Council held in Seoul, Sept. 15th-20th a resolution of sympathy with Japan in the recent earthquake disaster was passed. We have been informed by the secretary of Federal Council, that in the absence of Baron Saito this resolution was handed to Mr. Ariyoshi, Administrative Superintendent of the Government-General. He wished the missionaries represented by the Federal Council to know that their expression of sympathy was deeply appreciated. The resolution will be translated and handed on to the Governor-General, and, in all probability, to the Premier of Japan.

At the annual meeting of the Christian Literature Society of Korea held on Sept. 17th subscriptions amounting to nearly four thousand yen were taken up towards the erection of a new building. The sum of one hundred thousand yen is needed for this purpose.

Mr. C. A. Sauer, who has been working in the Christian Literature Society during the summer months, has returned to Yeng Byen.

Mr. Bonwick's health has considerably improved and he has taken up work in the Publishing Department of the Christian Literature Society.

Miss Bessie B. Clark, sister of the Rev. W. M. Clark, D. D. has come to Korea with her brother.

#### Australian Presbyterian Mission.

Dr. Jean Davies has returned to Chinju from furlough.

Miss G. Napier has gone on furlough from Chinju.

Miss F. Clerke has been transferred from Kuchang to Chinju.

Miss Dunn, a new missionary, has arrived in Tong Yeng.

Miss May Gillespie, for many years president of the Senior Girls' Missionary Union of Victoria, is visiting Korea.





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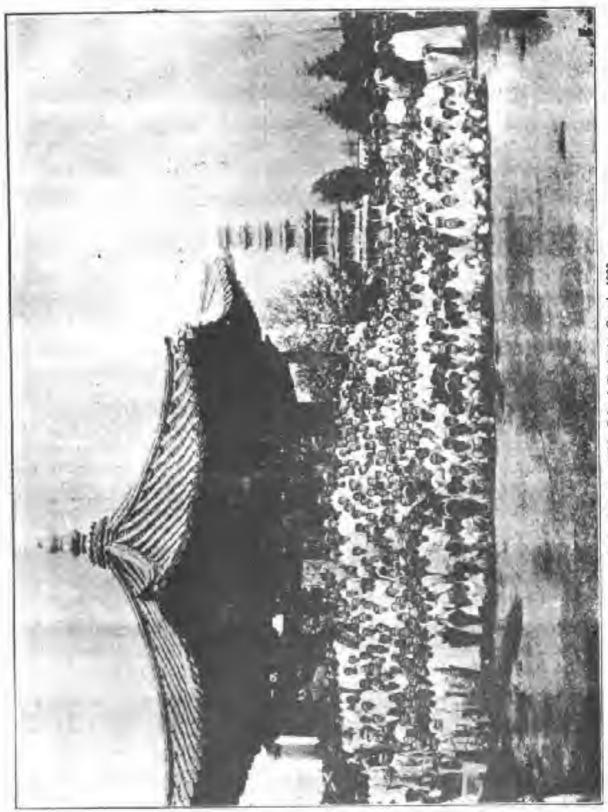
MISS ALICE KIM.

Contributor of an article in this number.



PREY HALL, EHWA HAKTANG, SEOUL. Opened in October, 1913,





Daily Vacation Bible School Students, Seoul. 1923. (Taken in the famous Pageda Park.)

# THE KOREA MISSION FIELD

# A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

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NOVEMBER, 1923

No. 11

## That Our Vision Might Be Clearer.

No bit of philosophy is better known to us than the few terse words: "None is so blind as he who will not see." Yet for every man who is blind because he will not see, there are ten men who have unseeing eyes because fley are too near to the thing which they should see. "None so blind as he who cannot see because of the very nearness of that which at a distance he would admire and appreciate."

MOST of us live in the midst of beautiful, inspiring, and ennobling surroundings, the varying panorams of mountains, the glory of changing seas. Yet these intimate, ever-present beauties sometimes do not have for us the lure that is presented by some pictured scene of distant lands. Could we take just a bit of that with which we are so familiar, frame it and step off from it, it would present more alluring views than any pictured scene. When we unexpectedly catch a glimpse of landscape through a window whose frame sets it off, we exclaim at its beauty. It has been there all the time. It needed only a frame to confine it, to emphasize it.

THIS number of the KOREA MISSION FIELD is such a frame, in which are placed many scenes of Korean life, of Christian work among Korean people. It has seemed best to place here only those pictures which emphasize and vivify woman's work, whether it be that done for Korean women or by Korean women. Some of the pictures have even been framed for us by Korean women whose eyes have seen clearly the glory of the work in which they are engaged. Here will be seen the Korean woman in many different settings. Sometimes she is only a schoolgirl, but the picture shows her with promises of Christian woman-hood expressed in service; sometimes she is in her home, by whose influence God's power is shed abroad; sometimes she is a Korean leper, in whose eyes hopelessness has been replaced by the beauty of the Lord; sometimes she is part of a great organization expressing that consciousness of unity with all the world's womanhood, meeting women's problems together-sharing common joys in Christian fellowship.

WHATEVER the picture may show, it at least is true; the lights not too glowing, the shadows not too dark. In it all we may see what the message of Jesus has meant to Korean women. A woman speaking to a group of Korean schoolgirls said, "The Bibls is filled with stories that show Jesus' gentleness and tenderness toward women." That He came with a message for all mankind is most true, but that message came with unusual "tidings of great joy" to womanhood. To Korean women of this generation it is coming with new strength and joy.

A little child looked out at a sky brilliant with flash after flash of lightning. He said, "Look, mother, at God's light. He's trying to tell us something." There can be no doubt that Korean women are seeing that signal; that God's message with all its "Light from heaven, above the brightness of the sun" is remaking their lives. God's word will not perish nor come to naught as long as Korean women rightly interpret to others His own divine message.



# The Development of Korean Women during the Past Ten Years.

MRS. CHO! PIL LEY.

tivities of women.

First, they have obtained the right to an ducation. Old-time Korean parents conidered that they were under an obligation to ducate their sons, but to keep their daughters t home. Now they begin to realize their luty to educate their daughters also. Even en years ago the number of girls in atendance at primary schools was only 3,886. hose attending secondary schools 291; in 1922 here were 42,816 primary scholars and 3284 secondary.

Second, in their marriage relationship wonen bave a new liberty. Ten years ago outside of the capital a girl was expected blindly to obey her parents and to have no voice in her marriage arrangements. She was not permitted to speak to her husband before his or her parents, nor was she expected to converse with him before others until after the birth of , child. To-day she may speak freely with her betrothed, and indeed with one to whom she is not even engaged. She may now express her opinion with regard to the actual engagement, and may write to her suitor. Even in non-Christian homes and among the uneducated the consent of the girl is now sought. Moreover the right of a girl to remain unmarried is recognized. This is perhaps the greatest freedom of all, since a few years ago the very existence of an unmarried girl of twentyfive would have been impossible. however well educated and competent, was not expected to appear in public, and if she did so it was in the face of severe criticism.

A great change has come into the relationship of mother and daughter-in-law, a very great change. Formerly the mother-in-law was the mistress, the daughter-in-law the lifelong, unpaid slave. Now-a-days, a daughter-

In Korea the past ten years have seen as it in-law, having reached years of discretion ere, the birth of the rights, freedom and before she enters her new home, joins in the counsels of the home, and is its mistress.

> With regard to the education of the children, the mother formerly had no voice; now, about this also she is permitted to express her opinion, though indeed as yet she has not exactly a free hand.

Again, in purchasing supplies, the men now permit the women of the household to make purchases instead of running out to buy things themselves.

Social intercourse has made a decided advance in ten years. Ten years ago most of the unmarried girls of the capital were still wearing skirts over their heads, the married women, cloaks; they were not free to go about the streets by day, and were expected to travel in sedan chairs. The uncovered woman was the subject of insult and staring; to-day those who follow the old customs are those to be gazed upon! In the country the wide reed hats, which covered not only the heads but most of the bodies of the young ladies, have fallen into disuse. A girl was scarcely permitted to visit ber friend in the neighborhood; now she may undertake work which carries her throughout the country without reproach. This is a remarkable advance.

In public gatherings the curtain which secluded the women has been done away with, and a speaker no longer has to walk from end to end of the platform to catch sight of both sections of his audience; not only so, but mixed choirs are very common, and women are encouraged to address mixed audiences.

Korean women are now interested in many educational projects. In both city and village Korean women are making themselves responsible for the entire running of night



schools and kindergartens. They have undertaken also a few day schools.

Ten years ago it was very difficult to get women teachers even for primary schools; now they are available for secondary schools also, but the demand is greater than the supply. In some girls' primary schools the classical masters (old style Chinese scholars) are the only remaining male teachers.

Ten years ago the one Korean woman doctor had died and there were as yet no successors; there were but a few nurses, no maternily nurses. Now there are several woman doctors, and a fine band of young nurses linked together in an association. Then only widows or destitute people were available as nurses, now the applicants are expected to have completed a primary education and some nurses' training schools ask for secondary education.

Woman's part in business and commerce has had in the past ten years perhaps as radical a change as in any other field. Then women were not allowed even to go shopping. Now there are several large stores managed altogether by women. There are also several woman bank clerks, and a great number of girls are taking commercial courses. The increase in the number of women newspaper writers is remarkable. A large number of women and girls are employed in factories.

In politics, also, circumstances have combined to furnish modern Korean women with a polgnant interest in political affairs.

Ten years ago women's work in the church was of necessity largely in the hands of the women missionaries, with whom were associated a few outstanding women. Now most of such church business is in Korean women's hands. These are making themselves responsible for a definite part of the church budget. The standard of education for Bible women is very much higher, and women deaconesses and Sunday school teachers are doing efficient work.

The growth of women's societies in the last ten years indicates the social development of the Korean woman. Ten years ago women's societies did not exist. This year they are vigorous and important enough to have come to the notice of the government, where fifty-eight organizations are recorded. A notable feature is the linking together of a number of organizations under the Y. W. C. A. Through these various societies women are coming to realize their responsibilities and to fulfil their wishes and desires. Thus the Korean woman takes her place in the world.

The past ten years, then, may be regarded as the infancy of the Korean woman. What possibilities of growth lie before her in her next ten years? That she may increase in wisdom and stature and in favor with God and man is my sincere prayer.

## Inter-school Tennis Tournament for Girls.

#### LILLIAN E. NICHOLS.

An elastic imagination is required to stretch from the day when the small Korean boy who, passing with his father by the Tennis Club and seeing for the first time foreigners playing tennis, said. "Father why do they not have their servants do it for them? What violent exercise!" to the present day when boys' and girls' schools alike abound in tennis courts which teem with life; when many churches have tennis-courts in their grounds,

and when even individuals own private courts for recreation.

The little boy's remark to his father is a pretty fair estimate of the way in which the people regarded exercise, even play. It was not dignified and so was not thought to be a fitting exercise for any gentleman. The Korean gentleman of the olden time considered nothing worth while if it interfered with his stateliness of motion and calmness of demeanor,

travelled far indeed and have had varied ex- schools and one government school. periences to arrive at the present day.

that had to be overcome.

This however, in a remarkable way, is the an entire nation wakened and decided to educate its children. There is not a school in the land that is not crowded to overflowing. And with this awakening came also a desire to thrust her women and girls forward. As to whether a line of conduct is proper for girls, one often hears the question, "Is it done in western countries?" They would do what other nations are doing.

They desire to be well-rounded women, and in some schools have taken for their motto. "Sound minds in sound bodies". They realize that this means plenty of exercise and there is no longer any necessity for urging upon them the need of outdoor play. They like it too well for that. The spirit of play has come to dwell among our students, to brighten their lives and help them rise superior to those material forces which tend to drag them downward.

And what has been the result of this change in attitude? For years there have been interschool competitive games of tennis and ball for boys but for the first time in her history Daily, the largest Korean newspaper. Eight gain for themselves strength of character

In appearance he was always a model of schools took part in this first tennis tournaquietness and repose. So one must have ment, four mission schools, three private

The games began on Saturday afternoon It was not so difficult to induce the boys in and were finished on Monday. They were the schools to try athletics, and once having played on the splendid courts in the playintroduced tennis and baseball and football it ground of the Japanese Girls' School in Seoul. was an easy matter to fit them into their prop- There were hundreds of people out to witness er places in order of importance in the day's this exciting event-men, women, and children: work. But with girls it was different. Long The thought came to me again and again that honored tradition kept them remembering of all those people, old gentlemen and ladies that their mothers and grandmothers never as well as young ones, no one seemed to be took part in physical exercises, in running especially impressed with the tremendous games in tennis or ball, and why should they? importance of the event which was taking So through many years those in charge of place. It was certainly an innovation an absophysical departments in girls' schools found it lute breaking away from the old custom, which hard, uphill work because of great prejudices relegated woman to an inner room in the home, kept her hidden away and looked upon her as not much better than the material posday of the student. In a day it seemed that sessions belonging to the lord the house, fit only to wait upon him, and never to take part in any social life or add to any one's pleasure or joy by her keenness of intellect, sweetness of manner, or flashes of wit and humor. For some years this unfair custom had been breaking down and surely every vestige of it was swept away forever on this occasion.

As we looked on we realized that truly this first tournament was an epoch making occurrence and we almost held our breath sometimes as we watched, fearing that something might happen to mar the joy or rob the game of its spiritual and educational effect. The teams had been splendidly trained and it was gratifying to see how steady they were, how free from embarrassment or self-conciousness. They played as if unaware of the great crowd of spectators looking on. The game absorbed their entire attention. They played to win and they played to the end.

As the games proceeded some of us, because of our love for all Korean girls and of some Korean girls in particular, sat and watched or encouraged the contestants by a word or a Korea saw such a contest for girls this year, yell. We hoped that God Himself would un-It was held under the auspices of the Dong-A. dertake for them and help them to so play as to



that would enable them to face problems in the crises of life with a smiling courage and play the game of life.

The order in which the schools played was as follows:

Chung Sin (Northern Presbyterian school, Seoul) versus Soon Myung (Private school, established by Koreans, Seoul)

Carolina Institute (Southern Methodist school Seoul) versus Tong Tuk (Buddhist school, Seoul).

Chin Myung (Private school established by Koreans, Seoul) versus kodung potong school (Public school established by the Government, Seoul) .

Holston Institute (Southern Methodist school, Songdo) versus Young Myung school (Northern Mathodist school, Kong Ju).

The semi-finals were played by:

Chin Myung school versus Soon Myung school and Carolina Institute versus Young Myung school.

The finals were played by: Chin Myung school versus Young Myung school.

Of course the prize could be won by only one school, yet defeat was borne so gracefully by the plucky little Young Myung girls that one almost envied the principal of that school the privilege of teaching them.

The beautiful silver cup was won by the Chin Myung school and the championship was accepted by them with a gracious response as the gift was presented to them.

And the other schools, who did not win, came away with the determination to win next time and to make defeat a stepping-stone to success. Thus seeing the fine spirit of the contestants that remained unchanged whether victory or defeat were their portion, one felt that the tournament had been a success, a thing worthy to be recorded in the history of the new Korea, in the chapter on Korea's new womanhood.

# Impressions of America.

ALICE KIM

When I landed in San Francisco more than two years ago, I found myself in the midst of confusion, and I could not think clearly for a while. However, my most vivid impressions are my first ones.

The thing that impressed me first was the plentifulness in the land to which I had come. Everyone looked well-dressed and well-fed. I was struck with the amount of food I saw everywhere. It seemed to me that every other place was either a place to eat or a place to buy food. One day I was standing near a window in the Ferry Building. It was about five o'clock in the afternoon. Suddenly there were hundreds of people coming toward the bay. They seemed to be almost running and I thought there was a fire some place. My friend laughingly told me that they were commuters, returning to their homes in various bay cities. I knew then why there were so many cafeterias and cafes.

My second impression was that of wasteful-

summer, so had an opportunity to get acquainted with country folk. As I rode by automobile through great forests and saw the wood that was lying on the ground, I thought of my own Korean people, cold and even freezing in the winter. I was raised in a poor home, and know the hardness of poverty. So the sight of untouched food left on the plate and great amounts thrown into the garbage can filled my heart with a great longing to use this waste to feed the hungry at home. Some Americans say they are poor, but I saw none who are poor compared with our poor.

My third impression was that of friendliness. The people are so kind, especially to foreign students. Most of them are willing to help and direct one in the right way, and at the same time, to give one pleasure. I was weak in body when I went to America, and I shall never forget how everyone tried to "feed me up" and make me strong, and in every way help me to prepare to be of service to my ness. I traveled in the West during my first own people. I often wondered why they

should do it, but I know it was because they knew Christ.

As months passed I learned much about American homelife, and here was the most potent influence in my life while abroad. atudied in the West but had the privilege of traveling through the East. I received the impression that there are more homes in the West than in the East. Apartment life may be all right for a time, but I learned to love the little bungalow where they have family prayers every morning. I was privileged to live in one of the finest homes in the world, I believe, and what I received there gives me courage and inspiration to help uplift the homelife of Korea. I trust that in time our homes in Korea will become like those in America. the Christian mothers of this generation remember that the home is the foundation of the nation, the place where her future citizens are to be taught the things of God, this will be the case.

The Christian spirit of America struck me forcibly. In the community in which I lived. and places where I traveled, I found wonderful Christian fellowship. In the general executive meeting, in Baltimore, of the Woman's Foreign Missionary Society of the Methodist Church, I received the greatest inspiration of my Christian life. It was here that I got my vision of or women's work for the women of the world.

I think the American people are the most blessed and fortunate people in the world, especially American women. I know it is because of Christ's love that womanhood helds the place which it has in Christian lands. Two years in America deepened my Christian experience and my love for Korea and her womanhood.

I want to take this opportunity to thank every missionary who is working for our people. There is much to discourage, but the Rewarder of all knows. We all appreciate what you are doing, and love you.

#### The W. C. T. U. in Korea.

CHRISTINE I. TINLING.

exists, is simply to know that it has to be ments. vanguished." These words of a Christian optimist will find an echo in all loyal hearts. The liquor traffic, the opium traffic, the white slave traffic, gigantic and world-wide curses, are not to be considered as necessary evils, to be perpetuated world without end. Rather are they to be regarded in the determined spirit of Cato, who prefaced every public speech with the words, "Carthage must be destroyed." Or better still, in the spirit of faith which animated Caleb when he said, "Let us go up at once, for we are well able to overcome it."

It is a hopeful sign that the opium question is receiving serious attention at international conferences. It is realized that all merely national legislation will have but little effect, as long as the drug is being raised in quantites

"For a brave man, to know that an evil unwarranted by the world's medical require-

The liquor question also is a planet-problem though not officially so regarded as yet. The complete success of American prohibition, when once achieved, will bless the whole world. On the other hand, England and her neighbours, by standing on what they consider their trades rights, may hinder America in her splendid struggle for physical and mental efficiency. And these are only illustrations of the general principle of the interdependence of the nations. "Independent" became an obsolete word in 1914; "interdependent" has once and for all taken its place.

Korea is but a little country, yet she has something to give to the world as well as much to receive. One question that needs to be pressed home to her Christian leaders and her high-souled patriots is this :- "Is Chosen going to do her bit in the world struggle against narcotic poisons?"

has been the Woman's Christian Temperance Union. Organized in the United States in 1874 uprising known as the Women's Crusade, it powerfully affected Christian public opinion in England. As a result the British Women's Temperance Association was formed two years later.

Frances E. Willard was the "Merlin" of the movement and she not only dreamed great dreams but had the faith that makes such dreams come true. She saw the vision of a world free from the legalized liquor traffic. the great nations in the next generation consisting of clear-brained men and women, and the undeveloped races protected from the avaricious white trader. She hoped for the children of the future at least a better chance to be "well born." And so the World's W. C. T. U. was formed in 1884.

Its present head is Miss Anna A. Gordon. president of the American W. C. T. U., the long-time friend and companion of Miss Willard. When the "World's Convention" met last year in Philadelphia, Miss Gordon was able to read the roll of "forty-two countriesa White Ribbon League of Nations, a hopeful prophecy of the day of universal brotherhood and peace."

Our society is very strong in Japan and is growing hopefully in China. In Korea there have been for years a few individual Whiteribboners, working in a quiet was, as they saw opportunity, and Dr. Cutler of Pyeng Yang has acted as a link with the home society. But it is now the conviction of many that Korea should have her own national organization and should take her place among the countries of the world, in the great sisterhood of the W. C. T. U., "which unties all who love in the cause of all who suffer" from the widespread and many-sided narcotic evil.

The plan followed in Japan is to have two. distinct societies, one for Japanese and the There are many strong organizations and other for foreigners. The latter is known as agencies engaged in this great fight, and promithe "Foreign Auxiliary" and as its name imnent among them for the last half century plies, it desires to take a secondary place and to find its work chiefly in being helpful to the main or native organization. There are two as a direct result of the gospel temperance distinct advantages in such a plan and presumably it would work well in Korea also. If, as is hoped, a national W. C. I. U. can beestablished in the near future among the Koreans, these will themselves fill all the offices and will get the benefit of that training in social service, which nothing but actual responsibility can give. On the other hand, the. contribution which missionaries can make to the general cause has a definite characteristic of its own, and a Foreign Auxiliary will give them an opportunity of utilizing their forces to the best advantage. For instance, Koreans can more successfully carry out the large work of temperance propaganda by public meetings, and perhaps even by processions and parades, such as they have in America and are now beginning to have in China. But missionaries can promote the formation of local Korean uniona, and can cull temperance material from foreign sources and have it adapted for use in this country.

At the Federal Council held in Scoul in September, time was allotted for the presentation of the subject of a W. C. T. U. for Kores. Overtures were read from the Sorai and Wonsan associations, recommending the formation of a foreign society at once and the promotion of a Korean one in the near future. The Council having expressed itself as favorable to the proposition, a meeting of lady missionaries was called and an organization forthwith consummated. The general officers elected were as follows :--

President, Mrs. Anna B. Chaffin, Scoul. First Vice-president, Miss E. A. Winn, Chunju.

Second Vice-president, Miss E. A. McLellan. Corresponding Secretary, Miss Cordelia Erwin, Chulwon.

Treasurer, Mrs. T. Hobbs, Seoul.

It will be noted that these leaders represent the following missions: Methodist Episcopal, Southern Presbyterian, Canadian Presbyterian, Northern Presbyterian, Southern Methodist, and the British and Foreign Bible Society. It is hoped that the Australian Presbyterian mission will be represented later.

The general plan of the W. C. T. U., whether national or local, is to divide the work into departments and to set one woman over each. These "superintendents" together with the general officers form the executive committee.

The Foreign Auxiliary of Korea has undertaken three departments of work, by way of a beginning. Literature is of course essential for any sort of propaganda. The superintendent of this department is Miss Margo Lee Lewis of Seoul. She will be responsible for the preparation of such general 'temperance literature as is needed and particularly will be concerned with its circulation throughout the country. But every superintendent will put out what she needs for her own department, just as she sees fit, and as she is able to secure funds for the same, either by a vote of the society or by soliciting help from outside.

In America great success has attended the Medal Contests, in which some half a dozen young people, (sometimes older ones for a change) speak before a public audience and compete for a prize. Thousands of such contests are held every year. They serve at least three purposes at once. The speakers get training; the public gets instruction and the society gets a little money to carry on Such entertainments are very popular and the small entrance fee is readily paid. But were it impracticable to charge admission that would be immaterial. The promulgation of temperance principles and the practice afforded to the budding reformers.—these are the things that make such contests so emphatically worth while. Mrs. D.

· Recording Secretary, Mrs. E. W. Koons, A. Bunker has charge of this important department.

> The foundation of any lasting reform must be laid by sound education. Legislation comes later; often very much later. There has been scientific temperance instruction in American schools for more than a generation. due to the fact that the W. C. T. U. agitated the matter in the different legislatures until every state had passed a law requiring this instruction to be given. After such preparation of the rising generation, prohibition came as a natural and logical result. The Foreign Auxiliary is fortunate is having as its S. T. I. superintendent Miss Alice R. Appenzeller, principal of Ewha College. She will see to it that suitable scientific material is provided for the use of students; material that will be welcomed, we hope, by government school teachers. as well as by those who work in mission schools.

It will be seen that the new society is starting under very happy auspices, with a strong corps of officers. Each of these women is. however, a busy missionary, and it will be hardly in accordance with the Anglo-Saxon instinct of fair play if they have to bear the whole burden unsided. But if every foreigner who joins will do one definite thing for the furtherance of the cause, then success will be assured. Let her write to Mrs. Bunker that she will hold a contest provided she is "shown" how to do so; or tell Miss Appenzeller that she will assign some temperance topic as the subject for an annual essay competition; or let her order literature from Miss Lewis and put it into the hands of Koreans, stirring them up to desire a local society of their own.

Do not let us despise the day of small things. It is hoped that many little groups of foreigners will be formed throughout Korea. Missionaries desiring thus to organize, should write to the secretary, Miss Cordelia Erwin, Those living in stations where there are not enough ladles to form even a tiny "union," may join the National W. C. T. U. direct.



The only requirements are the signing of a total abstinence pledge and the payment of two yen a year as dues.

Mrs. Elizabeth Barrett Browning, in her homily on the making of a pin, reminds us of the familiar fact that every little helps.

"Twill employ Beven men, they say, to make a perfect pin : Who makes the head content to miss the point: Who makes the point, agreed to leave the joint. And if a man should say, "I want a pin, And I must make it straightway, head and point." His wisdom is not worth the pin he wants. Seven men to a pin, and not a man too much ! Seven generations, haply, to this world, To right it visibly a finger s-breath, And mend its rents a little."

Is it not even so? Most are too busy to do much, but each can take a small part and as the Scottish proverb says, "Mony a mickle maks a muckle."

But though one do ever so little, it is good to be definitely responsible for that scrap. One great secret of success in the W. C. T. U. has been the placing of responsibility on individuals rather than on committees. Miss Willard believed in a "committee of one." That may be a contradiction in terms, but it works well. Of course it is necessary to have some committees properly so called, both in the local union and in the national organiza- thing; what I can do, I ought to do and by tion. But in the various departments where the grace of God I will do."

really the main work is accomplished, one woman has charge. One woman in the localsociety carries on each department; one woman is over each department in the national. and gives advice and help to the local superintendents who work under her direction. Then if that woman should in any case have nothing to report at the next annual meeting, a successor can be found who will do differently. Whereas if a committee does nothing there is no redress. And committees, it has been truly said, are often but "a device for evading responsibility."

The Chinese have a proverb which says, "One monk, two buckets of water; two monks, one bucket of water; three monks, no water at all." To those who live in the Orient comment is unnecessary. Does it not tersely suggest the wisdom of this departmental plan, with its committees of one ?

How many of the foreigners in Korea are going to lend a hand in this new enterprise? Everybody is busy to begin with: that may be taken for granted. But the busiest people are proverbially the ones who can always find time for one thing more. May be there is not one missionary who would refuse to subscribe to that practical and pithy little dictum, "I am only one, but I am one; I cannot do every-

#### Vacation Service.

MARION L. CONROW.

Last spring when Dr. Robert Boville of the Daily Vacation Bible School Association visited Seoul, he spoke before the group of students at Ewha Haktang. The message he brought was not a new one to these students, for his simple plan of banding together groups of children for religious, educational, hygienic instruction during four or five weeks of the summer, has long been the custom among This summer, however, Ewha students. ander this added stimulus, the reports brought back by the girls indicated so devoted and

helpful a piece of work that an account of it may well be included in this number of the KOREA MISSION FIELD, devoted more especially to women's work.

During the summer vacation thirty-two summer schools were conducted by Ewha students. These schools were held for a period of time ranging from ten days to three weeks. The total number of children who received instruction from Ewha students during the past summer was 1,841,

The Daily Vacation Bible School plan is so



simple and workable that one wonders why all children of any certain church community have not long ago been gathered into these delightful schools. The subjects taught were Korean, Chinese, counting, singing, Bible, arithmetic, elementary lessons on hygiene. The Daily Vacation Bible Schools plan is that in addition to the above work games, play time and hand-craft of some kind also shall be a part of the day's program.

In addition to the children's classes many Ewha girls conducted night schools for women. Some girls taught as late as midnight, so eager were the women to learn.

A comparison by classes of the summer service rendered by Ewha students is interesting. Six students of the thirty-four in first kodung class reported such work as is mentioned above—a percentage of 17. Varying percent ages are recorded for each class, reaching a climax in the senior college class which reports 100, each member of the class having either conducted a regularly organized Daily Vacation Bible School or having given part time to similar instruction for children or women either in schools or Sunday school.

The story of one Daily Vacation Bible School is such as to make one woman wonder it, after all, she is one half as good a missionary as most of the girls whom she teaches. In the community about East Gate, Seoul, are many children who gathered gladly when announcement was made that a Daily Vacation Bible School would be conducted in the school there. At first there was only one Ewha student to teach the seventy children who came each morning. It was most difficult for her to conduct the classes, teach all the subjects, supervise the play hour and do all the things attendant to a successful school. She called another Ewha girl to her help. Neither of these two students had money to expend in conducting the school, nor could they really afford to give their two months of vacation time without remuneration of some sind. They were both scholarship girls, large-

ly dependent upon missionaries for support. But they trusted that God would provide during the summer at least a living, and that he would bless their work. Through these two summer months these two girls gave of themselves unstintingly. One cannot estimate the influence that has already gone out from that little summer school. Schools of this kind depend upon two methods in raising money to meet expenses. One is to charge an enrollment fee for each child : the other is to take at the end of the school term a free-will offering from the parents of the children. Both these plans are successful in America; the former is more dependable since the money is available for use through all the term; the latter often is more satisfactory since the parents generally so much appreciate what the school . has done for their children that quite a fund is provided. This not only pays expenses but provides money with which to start the school the next summer.

The two girls at the East Gate school trusted to the latter method. Though their faith was strong the receipts were inadequate. After all expenses were paid one girl still owed for her entire summer board and had no money with which to start to school. The other had no better material assurance that her summer's work had been appreciated. But the spirit with which these two girls have come back to Ewba is one that all might emulate. No complaint, no resentment because of their financial loss, nothing but joy because of the service which in His name they have rendered.

This is the spirit of the Daily Vacation Bible School: service rendered with love; a definite plan of teaching; heart, mind and body given a chance to develop. This short account of the success of the students of one institution can be duplicated, perhaps, in many other schools. If each summer the number of students doing such definite service can be increased a vacation service will be rendered the influence of which is immeasurable.



## A Brief History of the Korean Y. W. C. A.

Written by Mrs. Kak Kyung Lee. Translated by Mrs. Anna B. Chaffin.

the opening of Ewha Haktang by the Methodist Mission, soon after the coming of Christianity to Korea, about thirty-eight years ago. This was followed by the establishment of schools for girls in the large centers which gave a new world to the oppressed women of Korea. Four years ago, all over Korca, arose a cry for education. At this time, the young womanhood of Korea was awakened to a sense of world conditions, and rushed out from its bondage and oppression. Societies were organized, as a result of this, but all of these were non-Christian and their purpose was narrow. Opinions differed and there was no united organized effort which was able to lead the women, who were crying for their freedom from oppression, to the perfect ways of life.

A few educated women in Seoul, with one purpose in view, that of bringing into one orgainzation all the small, women's societies, met together and discussed plans for organizing a National Y. W. C. A. Invitations were sent to all women's societies throughout Korea, asking them to unite in a summer conference to be held at the Union Methodist Woman's Bible Training School in June, 1922. From all over Korea, there were sixty-five representive women who became charter members of the national Y. W. C. A. After our organization was effected we elected Mrs. Pilley K. Choi to itinerate throughout Korea and bring the purpose of the organization before the people. She worked very earnestly, and there were five city societies and eleven societies in schools organized. have now more than two thousand members.

In August, 1923, we met again at the Union Methodist Woman's Bible Training School for our second summer conference. There were ninety delegates present, representing every local society. During this conference the forenoons were spent in study of the Bible,

Educational work for women started with philosophy, ethics, sociology. The afternoons is opening of Ewha Haktang by the Methodin business meetings and reporting on the year's work. There were many interesting reports. Some societies bad established night schools for girls in the large centers which twe a new world to the oppressed women of others sewing classes for teaching new ways of making clothes.

The Y. W. C. A. has decided on three modes of work. First, to publish association notes including spiritual messages, lessons on prayer, Bible studies, lectures and current events. Second, to organize temperance associations in each society, and to give, by lectures, scientific temperance instruction regarding the harmful effects of liquor to the body. Third, to start a movement to abolish licensed prostitution in order to save women from places which lead them to destruction of both body and sout.

In our local Y. W. C. A. in Seoul, we have decided to establish a woman's boarding-house and a bath-house for the convenience of women who have come from other places to study or visit in Seoul. A religious department, also, has been organized for the purpose of leading women who are earning their living, into the knowledge and light of the Gospel.

We hope that the opportunity will come for us to enter the World's Y. W. C. A. so that we can bring our affairs to the attention of the world, and also that we shall be able, hearing of their work, to learn from them.

We are poor and have nowhere to look for help, but we have begun by believing and depending on the words in James 1:5, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." We thank God that He has helped us and guided us these three years since we have organized. We need your prayers and hope you will join with us in prayer for an assembly hall.

#### "Best Lotus Flower."

#### HARRIETT E. POLLARD.

When "Best Lotus Flower" entered the academy, after graduation from the church primary school, she gave promise of being an average student. However, in a very short time, she had shown more than average qualities. With a sweet, unselfish disposition, a ready smile and a willingness to work, she won a unique place in the hearts of teachers and fellow students.

Her father, a day-laborer, earned, a meagre living for his family until lured to try his fortune in a distant mining town. After his small savings had been spent in railroad fare and the necessary expenses of investigating a new and unprofitable environment, he awoke one day to find himself not only penniless but in debt, with no visible means of supporting his far-away family and himself.

A marriageable daughter within two years of graduation in a modern school, seemed an easy solution to his problem. In a short time all arrangements had been made. A man of sufficient money and willing to pay a good price for so acceptable a bride had been found and the bargain clinched. He returned home in a satisfied mood.

But he had not reckoned upon the spirit of the modern girl. Marry an unbeliever, with a record of one wife already disposed of! She refused to sign the contract. A friend of her father's lorged her signature and the fatal sheet was sent to the would-be groom.

Letters to Best Lotus Flower's mother followed, with packages of gay silk, a tempting and liberal supply for the trousseau—material for bright waists, soft rustling skirts and plenty of every day muslin things. It seemed a bonanza to one whose sdult life had been spent washing, mending and planning, to have even the simplest clothing for her children. Lotus Flower's school dress was at that time an old one of her grandmother's.

Nevertheless, the mother's heart was not so

easily won over. Silence as to the arrival of the package brought an irate brother of the interested man to inquire why such generosity had not been acknowledged. Passive resistance was no longer possible; it must be an open fight for Lotus Flower's right to live her own life. An appeal to the police by the disappointed suitor brought an officer with handcuffs to lead the girl to the question-box. Japanese law had not been taken into account by the father and his conspirators. After telling her story the girl was immediately released.

In the shelter of the academy dormitory, Lotus Flower received cheer and comfort, while her pastor and teachers bore the brunt of the abuse which followed in an avalanche of letters. By means of a generous gift from America, she was helped through her financial need,' but she soon showed such industry and skill as a scrubber of floors that self-support was attainable.

Her musical talent and her success as a teacher in a children's Sunday school led to an opportunity to study for a year in Ewha Kindergarten Training School. Her expenses were met by an interested American friend. Although unable to finish the course she has become the head teacher in a thriving kindergarten and has endeared herself to children and parents. By her faith and prayers she has brought Christ to some of the mothers who would not otherwise know Him.

Her music lessons have been continued through a missionary musician's instruction and the use of her piano for practice. Lotus Flower is now in demand as a church organist and piano soloist at benefit concerts. Her sweet true voice is also the leading one in the young women's chorus.

Lotus Flower, according to the Korean custom of changing names, is now known as Clear Faith. She is only one of Korea's modern



service among her fellow country women where leadership of their own sex and nation- Saviour, Jesus Christ. ality are so much needed. We pray, too, that

young women, alert, public spirited, ambitious the next time matrimony knocks at her door. for culture and experience. We pray that the applicant for her hand may be a true God may open the way for her further train- Christian gentleman, ready to appreciate her ing and that she may have many years of ideals and ambitions and to help her into a larger field of usefulness for her Lord and

# The Australian Presbyterian Church at Work among Women.

Church in Korea lies in the province of South Kyeng Sang, one of the most populous and prospercus of the thirteen provinces, one however in which the Christian community is almost a generation behind the north. During the past ten years the work of the mission, confined at first to Fusan and Masan, has spread throughout the province. The progress of the Kerean Christian women has been along the lines of this advance. Day schools, night schools. Bible classes and direct evangelization have been brought as weapons against cities wherein dwelt prejudice, ignorance and sin. But the population of the province is largely agricultural and the lighting of little village lamps—the bringing of humble souls to the Lord Jesus Christ-and the making of Him known to scholars in the primary schools have been the major work of the decade. As a re- schools of experience as the mission provides, sult there is growing up a Christian young womanhood touched with ideals of sacrifice and service. These young women are avail-

The work of the Australian Presbyterian ing themselves of the higher education provided in various schools throughout Korea, and are giving of their best in their turn to the Christian education of the new generation, and, so far as custom permits, to itinerating too.

> The growth of a Christian spirit in the midst of the evils of heathenism is the cutstanding feature of the past ten years. Though largely drawn from the lower social ranks, the Christian community has not only stood as witness but is winning respect for its view on the obligation of the human soul to God, the necessity for clean living, the nurture of children, the tending of the sick, the care of orphans, the instruction of the ignorant, the praying for the insane, the consolation of widows and the rescuing of those who have fallen into sin. As yet few in numbers, earnest and willing helpers are being trained in such and are going farther affeld into the opportunities opening before them in the growing activities of the Korean Christian Church.



# The Dedication of Frey Hall.

#### MARIE E. CHURCH.

#### "Our Ewha."

#### School song written by Miss C. I. Tinling.

In the heart of our precious and beautiful land, Second encircled with mountaine doth lie, And our own Ewba Haktang doth splendidly stand, Like a beacon light shining on high. Oh, how deer are her halls and corridors wide,

Oh, how deer are her halls and corridors wide, And her library's beckening books,

And how dear the tail poplars that stand;guard outside, And how dear all her grassy green nooks! Chorus:

Oh, my own Bwha Haktang, bow noble then art !
Thy name is like fragrance to me;
It is graven in letters of gold on my heart,

It is graven in letters of gold on my heart, And I fain would be worthy of thee.

It is Ewha alone that has offered to girts,

What so many have longed for in vain:
The knowledge more precious than rabics and pearls,
Education's unspeakable gain.

Oh, how happy are we who to Ewha belong I What andreamed opportunities ours I

Let us work with our might as the days rush along; Let us buy up the fast-fleeting hours. Not on purposes low shall our hearts be latent, Not on ease or on fame or on pelf,

But for Chosen's best welfare we'll spand and; be spent.

Live for others, instead of for self,

For the sake of His love who once died on the cross.

So that we might eternally live,

We'll make service our aim, counting all things but lose:

We will seek not to get but to give.

Now together at Ewha, our vows we record,
And each day we would pledge them anew,
And when scattered, we pray Thee preserve us, O

Lord !

And enable us all to be true. Thus, wherever we are, may we live every day,

From the dawn to the setting of sun,

So that through our fair land all the people shall say That 'Ewha' and 'Service' are one.

The above expresses the spirit of a new and better Ewhs which began when Frey Hall was spened in September to the eighty Korean and Japanese young women who constitute the college, college preparatory, and kindergarten normal departments of the school. Never before have these students been housed and taught under such favorable conditions, and already the influence of the life in this new building is being reflected throughout the whole institution.

The formal dedication of Frey Hall took place stannch friends of the Ictober the sixth, with Miss Alice R. Aptocome to hearten senzeller, principal, presiding, and Baron Saito, students in their effort which they have set Nelch, Bishop H. A. Boez, Mr. Nagano, head of give an impetus to bet he Educational Bureau, and Miss Alice Kim, an ed work in meeting thumha, as speakers. Frey Hall girls, assisted new day, and at the say the senior class of the Higher Common spirit of "Our Ewha."

School, furnished the music for the occasion, and prayer was offered by Reverend C. W. Kim, pastor of the First Methodist Episcopal Church, Seoul.

Between fifteen hundred and two thousand invited guests thronged the compound from one o'clock until six that afternoon, for Ewha kept open house, and the entire plant, as well as the class-work of the students of all departments, was on exhibition.

The commendatory remarks of guests and stannch friends of the school will serve in days to come to hearten both the faculty and students in their efforts to realize the ideals which they have set before them, and will give an impetus to better and more consecrated work in meeting the demands of this new day, and at the same time conserving the spirit of "Our Ewha."

## The Kyung Ju Leper's Wife.

J. E. ADAMS, D. D.

Some twenty years ago, when the wide spread of the gospel movement was beginning throughout this province, a group of Christians had aprung up in the city of Kyung Ju. This was a very interesting old town which I had visited a number of times in my market preaching evangelism, and had sold a large amount of evangelistic literature. I came again to organise the group. My helper, Kim Chai Kon, and myself found a room and had the believers brought in for catechizing, a few Among them was an old leper. He came in alone because none other liked to come with him. He was some fifty years old. and in the last stages of the disease. The odour was such that we had to open up the windows and door, and when he left, the mat on which he sat was smeared with oozings from his body. He was just a live chunk of rotten meat. However, our catechizing made plain that he had come out very clearly and intelligently into the faith of Christ, and was well headed toward eternal life. So he was admitted.

Six months later I came again to this old town which had been the ancient capital of a kingdom that had disappeared a thousand years ago but was still full of wonderful relice of those days. This time I was on a circuit of church itineration, and again opened up a few hours for catechizing new candidates for the catechumenata. A group of young women came in. Among them was one who attracted my attention. She was about I wenty years old, a very pretty and modest appearing young woman, and answered all my questions with much intelligence and correctness. Weadmitted her as a catechumen. Just as the group was leaving, my helper leaned forward and whispered in my ear that she was the wife of the old leper we had taken in on the former visit. I was astonished and distressed, and said something to her in a sympathetic way about the difficult walk of life she was in; what Christ could be to her in it.

The tears sprang up into her eyes. Then she looked down, and said, "Yes, paster, it is very difficult. We are very poor. My husband cannot do any work, so I have to earn all our living. We live in a little hut with only one room in it." Now "one room" meant a room only about eight feet square, and probably only high enough to stand up straight in under the ridge pole. So I made some remark again, and she said in reply, "It had become so hard to stand it, that I had decided to leave him, and had made arrangements to go and live with another man. I just couldn't stand it any longer. But it was just at that time that we came in touch with the gospel of Christ, and both came to believe. course I couldn't leave him," I put on a surprised expression and said to her, "Why not? Why couldn't you leave him? How can you continue to live with him?" And then an expression of amazement came over her face, and she looked up at me with astonishment and said, "Why paster, don't you know what the Lord Jesus said about this sort of thing?" "These two are one flesh. What therefore God has joined together let not man put asunder." And I replied to her that it was quite clear that she had learned the Lord's will.

He was in the fifties; she in the twenties. It was probable that she had been sold to him by her parents. It was certain that she had never married him because she loved him, for the custom was for the parents to make the contract, and the girl never saw him until they met for marriage. It was not her love for him but her love for Christ that kept her true to her busband. For three years longer she lived with him, supported him and cared for him, and then buried him. She was known among her fellow Christians as the sister with the "lighted face."

#### The Korean Woman's New Day.

MRS. C. L. MCLAREN.

(From the "Christian Movement in Japan, Korea and Formesa.")

Looking out on a winter landscape in Korea, one cannot fail to be struck by the gleam-high up on the hillsides, of water frozen at its source. Similarly, on the natural impulses of the Korean girl of the past, the icy finger of convention was laid, preventing her from mingling with the life outside her own home.

As recently as 1886 the first Korean girl entered the first mission school. (She was in fact a palace concubine). Mission work in Korea was then less than a year old, so one may imagine under what a handicap teacher and pupil must have laboured. But one must surely look upon that year as the new Korean woman's birthday. By this count she is thirty-seven years old. The significance of this to our subject should be appreclated; it means that the steadying influence of an older generation, versed in the ways their daughters must tread, has been denied to the young woman of today. Two influences have, however, been at work counteracting the ill effects of this: one, the ready sympathy of the missionary; the other, the openness of mind which seems characteristic of the "grannies" of this land as compared with countries like India.

This readiness to learn displayed by the older generation has found an outlet in the annual Bible classes which have been a special feature of mission work in this land, varying with local conditions and spreading over periods of from five days to two or three months. It would be difficult to overestimate the value of these classes. To many they have stood for school and college and university. Everywhere in the country one comes across women living lives of service as a result of the instruction received at these classes. Let us look for a moment at what is being done in this new day by the woman with few advantages.

Among these must be included many Par

women, who, with scanty education, the Bible their only text-book (and that a Bible issued in parts as it was translated), have toiled in the cities and up and down the hill country of this land, despised often and scoffed at, but cheery and indefatigable; passing on to others, grain by grain, the spiritual rice that has nourished their own souls. To many villagers these Bible-women have acted during the past generation as a link with the little known world in which churches, schools, foreigners, railways and wide roads were all mixed up. Today the children of these villagers are among the most promising pupils in the schools, the piety of their parents brooding prayerfully over their studies and sending them back after each holiday season with fresh zeal for work. Associated with the Bible-women are innumerable voluntary workers pledged to give so many days in the year to telling the good news to others. Any Korean woman has free entry into the women's quarters of a Korean home, and Christian women have availed themselves of this privilege to carry their message to those whom custom, indifference or other reasons have kept at home. Some of the soundest converts are those who have first heard the Gospel in this way.

One lingers over the labours of these humble workers. Two years ago two poor women in a country town where a weak church had been still further weakend by the loss of its leaders, had it laid on their hearts to give themselves to special prayer. Neither knowing of the other's purpose, they went in the darkness before dawn to the little church on the hill. Each prayed her prayer and as day broke went her way. The two were drawn together by their common purpose and thereafter through long weeks besought God that I's would be himself the leader of that weak



special classes for the older people. The church building had to be enlarged and then a new church built, and today the congregation is one of the most whole-hearted in the district. Every itinerator can tell of similar instances where the steadfast faith of two or three women has overcome apparently insuperable obstacles, and opened the door of blessing for a whole community. It is because the rank and file in Korea are made up of women with this spirit that one is confident that every year will show fresh progress.

In a recent conversation with one of the leaders among Korean women, I usked where she had learned the power of prayer. She told me that between the age of six and nine she had been much in the company of her widowed mother; often she would wake at night to find her mother absorbed in prayer for the salvation of her countrymen, or for some particular individual or object; that, drawn by an irresistible impulse she also would rise from her bed and kneel beside her mother repeating the words she beard fall from her mother's lips; that she watched with a child's eagerness for the answers to the prayers and poured her soul out in gratitude beside her mother when the answers came. One is reminded of the little boy-brother and Francis of Assisi.

Well indeed it is that Korea had received spiritual equipment for the problems with which she was faced in 1919, and well is it that her spirit has been such as to be willing to learn the still harder lessons she has been engaged on since.

A second great field of service for the Korean woman has been the passing on to her younger sisters the modern education she has has herself received. These teachers have been as generous in their sphere as the evangelists acute one, and teachers feel that to do honest

church and direct his servants. God honored in theirs. Indeed, too often health has been their faith; before long the little church allowed to suffer in the atlempt to meet all was crowded. "We must have instruction for the claims pressing in upon them. In 1921 these new believers" said the women, and there were over five hundred women teachers they went to work with a will, arranging a in mission schools, with fifteen thousand girls regular night school for the children and under instruction. In addition to those thus engaged in imparting both secular and religious instruction, there are a considerable number of Christians among the teachers in the government schools; and where this is the case, it almost invariably happens that the Christian teacher is accompanied to Sunday services by some other member of the staff or by some of her pupils. Only a few days ago an itinerator reported that one of the country churches had been gladdened by the appearance of a common school teacher. and thirty scholars. It is not only, then, as educationalists but as Christian educationalists that many of the educated young women are serving.

It is satisfactory to note, also, that the teachers are themselves dissatisfied with the standard of their work. Naturally there has been a raising of the standard of instruction year by year as literacy generally has increased, and there has been a rush to government normal schools in various centers, as well as to private normal schools. The demand for teachers has been in excess of the supply for many years, with the result that ineffective teachers have been employed, This is a state of affairs which the young Korean is determined shall not last. This brings them to the question of providing higher education for women. There is only one institution of college grade for women in Korea, and the expense of going abroad to study has kept the numbers down, though every year sees a certain number crossing over to Japan for higher branches of study. During 1922 the question of a women's college for Kores was up for discussion and the need is such a pressing one that decision cannot be long delayed. The question of the staffing of the present higher schools is an



fortunately, like students all the world over, they are impecunious and not in a position to urge their own claims effectively. However, if public and teachers alike are resolved to be done with inefficiency, if students come to care more for the reality of achderahip than for its name, the battle is half won.

To the school graduates, whether engaged in education work or married and fulfilling the social duties of their homes, young Korea looks for leadership and inspiration. In addition to school curriculum or home duties, these young women are expected to act as office bearers of various societies, to teach in the night schools. Sunday schools, extension Sunday schools, to help in the organization of any special church work, to cooperate with the Bible-women and church workers in annual classes, and generally to hold up a standard of service to the younger Christians and to their beathen neighbours.

girls' schools in Seoul is able to report that 55% of its pupils come from Christian homes. With a roll-call of 550 girls, contrast this with that solitary pupil of the year 1886!

work in the higher grades their own training in June, 1922, attended by sixty delegates must proceed beyond its present level. Un- from the girls' higher schools and the women's Christian accieties throughout Korea, for the discussion of various pressing problems concerning women's work in Korea, and also for special study in psychology, and ethics. The spirit of the conference was deeply religious, and all who attended went away with fresh inspiration and clarified ideas as to the needs of the Kerea of today.

One outcome of the conference was the appointment, for two months, of a secretary to visit the chief centres in the peninsula and lay before the women's societies and school unions a provisional constitution, embodying the ideals of the Y. W. C. A. The secretary was accorded a sympathetic reception and in many instances it was decided that the local school society should throw in its let with the proposed wider organization. It is intended to hold another conference in the summer of 1923, at which delegates are asked to be prepared to vote on the question of the formation Progress of time and educational facilities of a national organization and the form of have provided the primary scholar of today consitution to be adopted. (Note This conwith Christian parents. One of the leading ference has been held with nearly a hundred girls in attendance, at which time an organization was completed assuring a national organization for Korea.)

The Korean woman of today has been able During the past four years there has been to confer spiritual, educational, and social a spontaneous growth of women's societies benefits on her sisters. She has also been throughout Koren. School graduates have able in some measure to confer physical benefelt the need of some link with the world of fits. While the number of women doctors in progress outside their own doors, and have Korea is not large, there are about a score of carried with them that other large band of them engaged in private practice or workwomen whose training school has been the ing in connection with mission hospitals. It church and Bible-class. In most towns of is interesting to note that the year 1896 which importance in Korea today, these women's saw the first school pupil, was also the year Christian societies are at work. 1922 wit- in which the first woman physician came to nessed an attempt to link these societies with Korea. A Korean woman doctor practised some central organization. It is interesting western medicine in Korea eight years before to note that while in some other mission lands any Korean male graduate did, and there is the Young Women's Christian Association hope that with the general extension of higher was begun as an ideal, in Korea it seems to education in this country the claims of the wohave come as a natural outgrowth of the man medical student will be given the atten-Christian community. A conference was held tion they deserve. Public opinion in Korea



has not yet seen fit to countenance womenexcellent work. They have organized a trainconduct and efficiency.

One of the outstanding needs of young Konurses in the male wards of hospitals, but rea is a suitable literature. One notes with amongst women and children they have done satisfaction therefore that among the Christian Literature Society's publications for 1922 ed nurses' association to uphold ideals of there are two from the pen of a Korean wo-

## Leper Women.

#### J. KELLY UNGER.

"Oh, but she is a woman." Heathenism has always given a lowly place to woman, The heathen mind does not think of pure, noble women, of the loving mothers, of their elevated plane of character, of their noble womanhood, of them as the basis of society. She is but a slave to man, his servant-a child-bearer. And when we think about her station in life we are tempted to say there is nothing worse in this life than the life of a heathen woman. There is one thing worse, one thing lower, one thing more miserable a heathen leper woman.

Now the normal, heathen woman has her position in society even if it is a low one. She is valuable enough to earn her living and perform her tasks. She therefore gets recognition in those things. The heathen leper woman has even this lowly position taken away from her; she cannot even be a slave to man, and as soon as it becomes known that the is a leper, off she is sent to fight a losing battle in a world that hates her. Gladly would she do the lowest task, only receiving the barest necessities; but no, not even that can she have. She is a leper-more than that, a leper woman.

It is our joy as missionaries of Christ, messengers of hope to everybody, to dig down into the lowest strata of society of Korea and bring up such characters. From those who are "nobody" we have gathered together over 200 women and girls in our Kwangju lener home. Instead of being wanderers they have become busy home makers. Instead of being filled with vermin, and clothed in rags, they are clean and neatly dressed. Every day is one of gladness, whereas it once was gloom. Think of this large group together as they came to us: ignorant, dirty, frightened, tired, hungry, no knowledge of Christ, none to love them, waiting for death, hopeless.

Now, let me show you what has happened in their lives. All have a home, associates, food, clothing, hope, instruction, Christ and Ninety-two have been baptized (this means they have gone through a Bible course and passed a strict examination); four are deacons in their church work (they do the work of deacons but are not officially such); two are preachers to the women in the colony; one is head of the colony; twenty-two are Sunday school teachers; one hundred and ninety-eight are Sunday school pupils. Thirty belong to a Bible class that meets every morning at seven o'clock; one hundred and ninetyeight belong to a Bible class that meets every night at eight o'clock; forty attend day school where they learn grammar school subjects; thirty are studying for baptism; ten are thread makers; eighty-three have recited the shorter catechism; ninety-two the child's catechism; fifty have learned to read. All do their own gardening, cooking, and house cleaning; the women of the colony do the washing for the men. Of course many are too sick to do anything, but those who are strong work for the weak.

Do you see the contrast between what they were and what they are? Then you see what Christ does for a life on this earth. The change between what we are now and what we will be then is even greater. Now see the leper women when they came to the colony and again when they gather in glorified bodies before the Great White Throne. Let us all use our best efforts for these women in the land of Korea. There are thousands of them without help.



## Korean Stone Fights.

R. GRIEBSON, M. D.

think that our school snowball fights, waged with all battle tactics, were the last word in strenuous, virile, athletic contest. But we were to find that the Koreans had a game which made our's tame and timid; fought, not with friable anow, but with solid stones.

It seems almost impossible that the gentle and dainty denizens of this Land of Morning Calm should have bad until so recently a pastime more strenuous than baseball or football; more risky to life and limb than the bullfight of Spain; a national gladiator-cult of volunteer and amateur standing. No wonder that the Kurean baseball player can enter into a match with a do-or-die determination to win.

It seems strange, too, that this deadly game was so recently prohibited. In 1905 the Seoul tram company carried thirty-four thousand people in one day on account of the stone fights outside the city to which the people flocked.

Mr. H. B. Hulbert gives a detailed account of the sport in "Passing of Korea." He says that the stone-fight originated seven hundred years ago, invented for the delectation of an imbecile king. It was at first confined to the palace grounds, but it soon spread abroad and became the national game.

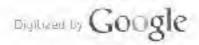
It was not merely fought with the throwing of stones. It was mimic battle with banners, and clubs, and armour. The stone-throwing was only a part of the conflict, but, being so outstanding in its characteristics, it has given the name to the sport.

cism of a Korean tendency to faction, seeing the schools.

In our youthful days in Canada we used to that this sport depended upon and fostered local pride and divisive sentiment.

> The Korean New Year was the time of the sport; as the winter drew near to its close the snow melted, the fields were bare and inviting, the winter lethargy stretching Its limbs and the wine of spring was in the air. As with the other sports entered upon at that season, the stone-light ceased when the holiday period was past. The conflict began with elaborate Oriental manoeuvering for position, with prolonged introductory remarks of an inciting and vituperative tendency. (This reminds us of David and Gollath.-Ed.) Long distance stone-throwing was preliminary to the joining in battle of champions armed with sticks and clubs and belmets. There was charge and retreat and counter-charge, loss and capture of banners. Hour by hour with increasing passion, as blood flowed and wounds smarted, the tide of battle surged hither and thither. Sometimes men were killed, and then the police must take a part. With no referee to decide, each party had the joy of deciding itself the victor. With thousands of gesticulating spectators there would be no slacking until the day was done, and the fight Was won.

We may congratulate ourselves that we have progressed to a period in the history of Korea when such offensive amenities have passed away; when the baseball bat and mask have become the weapons, the curving sphere the missile of the fine, Korean "wing," "attaboy," and "make it snappy" the substitutes The contestants represented sections of a for obscene vituperation. And then, when large town, or contiguous villages sent out we begin to fear that the nation is becoming their champions to dare and down a team effeminate, and the virile germ decayed, we from among their neighbours. For a century see each year for our comfort (!) an evidence or two we ought to be moderate in our criti- of heredity in the recurring" strike" among



## The Revival at the Seoul Evangelistic Center.

MARION E. HARTNESS.

Seoul Evangelistic Center last spring one of seeing nearly every member of her class stand the women said, "This ancient house is shed- up and confess belief in Christ. ding tears of repentance. This house, which was the home of the king's concubine, is now becoming a power for good," If this were true then it was much more so at the time of the revival meetings at the Center early in June. This was indeed a time of repentance and turning to God such as the most hopeful of the workers at the Center had not had the faith to expect.

Early in April it had been arranged with Rev. L. C. Brannan, of Choonehun, to conduct a series of revival meetings here during the first week in June. It was hoped that this might be the entering wedge for personal work and for later fruitful efforts in leading the young women there to Christ. It was not expected that this first attempt would have any wide-spread or deep effect on the girls, because it was the first effort and the girls were very hard to touch. One could hardly find a less promising group among whom to hold revival meetings. Very few of the girls really knew Christ and many of them were not the least interested in learning of Him. One class had threatened to strike because they had to study the Bible. The resuits were all the more wonderful because of this spirit of antagonism which had to be overcoms.

Among the faculty were several young women who were deeply concerned over the souls of their pupils. Three of these had been praying daily for two months for the revival and for a week before the meeting began the teachers all had special prayermeetings. Each teacher took the class to which she acted as adviser as her special charge during the week of revival and did her best by prayer and personal work to bring them to Christ. One young woman, who gave

At the time of the prayer retreat held at the nights as well as days to prayer, had the joy of

With this foundation of prayer and personal work Mr. Brannan began his meetings. The mornings were given to the schoolgirls, the afternoons to the Bible Institute women, and in the evenings all met together. From the very first the presence and power of the Holy Spirit in conviction of ain were evident. Mr. Brannan's splendid use of Korean, his forceful delivery, and the very evident presence of the Holy Spirit in his heart and word stirred the girls in a most unexpected way. On the second night the girls began to confess their sins and to declare their belief in Christ as their Saylour. The message was so clear and forceful that the girls seemed to get at once a clear idea of what the way of salvation is, and to accept with a simplicity of faith that was remarkable. One could not doubt hat they were truly saved. yet their accept ance of salvation was so simple that one was made to realize that it was all of

They accepted Christ with such evidence of joy on their faces that we were puzzled to notice, in almost every case, that on the day following her acceptance each girl seemed to be unhappy and troubled. We found this was because her unbelieving parents or other relatives did not know the joy of salvation. Some went nut and brought in these relatives to the meetings and all began to pray earnestly for the salvation of those they loved.

The meetings were not long and our difficulty was not in geiting the girls to come, but in persuading them to go after the meeting ended. Again and again Mr. Brannan would say that the meeting was over and that only those who had some special problem or wanted special prayer were to stay. But the girls sat quietly and waited for more. I suppose we cannot realize how truly hungry are the hearts of those who apparently are utterly indifferent, if not bilter toward Christianity.

The evening meetings must have been hard to conduct, for the audience was made up of Rible women, girls who had been brought up in Christian families, others who had accepted the gospel only the night before, and many who had always lived in a heathen atmosphere. Yet each one seemed to get the measage her heart needed. The Bible Institute women were convicted of their laziness in personal work and many of them immediately started out on new campaigns of personal work. I am sure they will never forget the call to be faithful watchmen.

There were in all between twenty-five and

thirty conversions. The results in reawakened and reconsecrated hearts cannot be estimated of course. It was hard to see some girls resist the evident urging of the Holy Spirit, their unhappiness because they did resist, and their struggle because there was some sin they were not willing to give up. There were confessions we expected but did not hear, but there was much greater response than any of us had dared hope. We saw something of what wonders God can do through workers wholly surrendered to Him.

There are few joys like that of bringing a soul to Christ. Can we not consecrate ourselves more fully to prayer for, and efforts

along definite personal work lines?

#### Notes and Personals.

Miss Clars Howard has arrived in Songdo to take up the supervision of the kindergarten and normal work there. She is the first American trained kindergartener to be sent out to Korea under the Southern Methodist Board.

Miss Helen Kinsler is appointed to Taiku station of the Northern Presbyterian mission. Her sister, Marian, of Seoul, has already been in Korea for about a year and she has no less then three cousins engaged in mission work here, namely: Mrs. T. S. Soltau, of Chungju, Mr. Edwin Campbell of Syenchun, and Mr. Archibald Campbell of Kangkei.

Rev. and Mrs. J. G. Purdy of the N. P. mission are appointed to Chungju. Mrs. Purdy reports as follows: "Married June 4th, sailed on 'President Lincoln,' caught in typhoon at sea, in Japan the day of the earthquake but not harmed, in love with Korea and especially Chungju."

Rev. and Mrs. B. N. Adams, of the same mission, are appointed to Andong. He is among the number of new missionaries who belong to the second generation for he is a son of Dr. J. E. Adams, of Tsiku, and already has a brother, Rev. Edward Adams, in Korea.

Two sens of Dr. W. M. Baird of the same mission, have also recently arrived, namely; Rev. and Mrs. Richard Baird, appointed to Kangkei, and Rev. W. M. Baird, Jr., appointed to Chairyung.

Mr. and Mrs. W. B. Lyon of the same mission take up educational and industrial work in Taiku.

Mrs. B. M. Hall and Miss L. Fontaine of the Southern Presbyterian mission have arrived and are appointed to Kunsan and Chunju respectively.

Dr. and Mrs. Chisholm. also of the Northern Presbyterian mission, are appointed to the hospital at Syeuchun. The doctor was formerly in the Marine Hospital, San Francisco, while Mrs. Chisholm was a member of the "Sunday School Times" staff in New York.

Dr. Wilson, of the Leper Home at Kwangiu, writes us:

"On my return from America 49 lepers in stages of the disease, lay by the readside begging entrance, and the other night one of them died there. I was so sorry afterwards that we did not have the funds to take him in and give him a chance to hear the Gospel.

This home means worlds to the lepers and I feel that right here we have probably the happiest group of Christians in the land. Remember we are making these sick outcasts into true Christians and sending them back to their homes, in many instances as able, self-supporting citizens. Send over and help us! The latest applicants have erected some huts outside our gates and we are willing to take in just as many of them as we can obtain support for at the rate of only four yen (\$2.00) per month. This provides both food and medicine as well as shelter through the cold winter that will be so soon upon us. Send remittances to Dr. Wilson, Kwangju, Korea."

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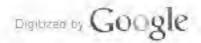
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# THE KOREA MISSION FIELD

# A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

DECEMBER, 1923

No. 12

#### Editorial.

"Born of the Virgin Mary"

RECURRING Christmas and the spirit of our time recall how, many years ago, a dear man asked the writer, "Are Christians supposed to believe in the incarnation of the Son of God; that He, of a virgin and the Holy Spirit, was born into the world a God-man, a divine human personality?" In response to my affirmative answer he said, "This is asking one to believe a great deal!"

THIS teaching is to be credited, first of all, because the Bible affirms it, not apologetically but as a matter of course, much as it assumes the existence of God. Nor is this done once or twice but so frequently, directly or by implication, that "the testimony of Jesus is the spirit of prophecy." When God's human child stumbled through sin and was falling the Father caught him in His arms and prevented an utter fall by the inauguration of the process of reconstruction expressed to the tempter in the words, "You have bruised humanity's heel, but the seed of your woman victim shall bruise your head; for the words of the season of victory shall be, "In Him the tribes of Adam boast,

More glories than their father lost."

TO our first parents were pledged multiplied sorrow and subjection even in domestic relationships; with toil and hardship as the beritage of the race and physical death as the earthly consummation; but these sorrows, not as penalties but as chastisements, because administered by the Comforter, should work out the peacable fruit of righteousness. Mere innocence shall give place to seasoned character in which the human becoming partaker of the divine nature, shall escape "the corruption that is in the world through lust." Thus trembling human hands and feet clutched the lower rungs of faith's ladder stretching into the heavens and began the mighty upward climb!

SYMBOLIC sacrifices steady, the Shekinah of God's presence guides, eminent type-leaders appear from time to time and set a quicker pace, while anon the prophets draw aside the veil and reveal in outline the portrait of Messiah. The Lord's sign vouchsafed to the Davidic family through Isaiah reads, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." God with us! A little later this same prophet unveils the superb splendor of this coming succorer of mankind; "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Later, Isalah revoals the Messiah as a sufferer; "He was wounded for our transgressions, he was bruised for our iniquities." Thus as the almighty and the all-merciful, He was well styled, "The desire of all nations!" Nor can we wonder at the tradition that the peculiar beauty of the Hebrew maiden is due to the common hope in the heart of each that she might become the mother of he Messiah





IN the fulness of time a maiden, named Mary, was suddenly confronted and saluted by the angel Gabriel who said, "Hail, thou that art highly favored, blessed art thou among women!" Because Mary was alarmed at the presence and words, the angel added: "Fear not, Mary, for thou hast found favor with God and shall bring forth a son and shall call his name Jesus. He shall be great and shall be called the son of the Highest."

100 the woman's question, "How shall this be?" came the answer; "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age, . . . . for with God nothing shall be im possible!" And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." Mary had done the most beautiful yet serious thing any mortal can possibly do by placing herself unreservedly at God's disposal. Left alone Mary pondered in her heart the angel's sayings. Next she hastened to her cousin Elizabeth, the only person on earth who could believe, understand and sympathize with her. No doubt these two prospective mothers had the most marvellous three months' visit with one another in the Holy Spirit, that ever fell to the lot of mortals, to the exultant reinforcement of the faith of both. Mary went calmly to her own home, now, and to her prospective husband. What did she say to Joseph ? Nothing! Words would be futile. What said he to her? Nothing! Words would only make bad things worse. Joseph being a good man, proceded quistly to put Mary away. Thus man's extremity became God's opportunity, to illumine the situation with truth, to the satisfaction of all concerned. Thus a virgin called Mary became the mother of the world's Redeemer, and her welcome to the sword of sorrow for the frequent piercing of her woman's soul, was the price she paid for this unique distinction.

ON the first Christmas morning, angels heralded Christ's birth, proclaiming peace upon earth to men of good-will among themselves, and of best will toward the Father God. Then was inaugurated the laborious journey from the manager cradle to the cross on Calvary and into Joseph's tomb. This journey began with the flight into Egypt, was succeeded by the seclusion at Nazareth, which ended with Jesus' self-pronounced inaugural, read from the Scriptures in the synagogue of that city. "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor, to heal the broken hearted," etc.

So ceaseless and vehement was the contradiction of sinners against Himself in the prosecution of his ministry, that the only way through to victory was to pour out his soul unto death. Only as he "stripped himself of first one robe of honor and then of another till naked he was placed in a borrowed grave" could be truly declare of his humiliation, "It is finished!" In this place of sceming defeat, three days later, was inaugurated the victory of the vanquished in the declaration, "Wherefore, God also hath highly exalted him and given him a name that is above every name." This peerless name and glory all Christians share. It even transcends the honor placed upon the virgin mother of our Lord! One day a woman interrupted Jesus' sermon, ecstatically shouting, "Blessed is the womb that bare thee and the breasts that thou hast sucked," to which Jesus responded, "Yea rather, blessed are they that hear the word of God and do it."

A. F. D.



# "Spiritual Energies in Daily Life".

BY RUFUS M. JONES.

Digest prepared by W. L. Nash.

#### Introduction.

Religion as Energy. Religion is an experience which no definition exhausts. We are evidently dealing here with something like that drinking horn which the Norse god, Thor, tried to drain; he failed to do it because the horn which he assayed to empty debouched into the endless ocean, and therefore to drain the horn meant drinking the ocean dry. To prove religion down to the bottom means knowing "what God and man is." Each one of us, in his own tongue and in terms of his own field of knowledge, gives his partial word, his tiny glimpse of insight. But the returns are never all in. There is always more to say. In different forms of speech we can all say with St. Augustine of Hippo: "Thou hast touched me and I am on fire for thy peace."

In saying that religion is an energy I am only seizing one aspect of this great experience of the human heart. It is, however, I believe, an essential aspect. A religion that does nothing, a religion that makes no difference to a person's life, a religion that is utterly devoid of power, may for all practical purposes be treated as though it did not exist. The great experts—those who know from the inside what religion is-always make much of its dynamic power, its energizing and propulsive power. Power is a word often on the lips of Jesus; never used, it should be said, in the sense of extrinsic authority or the right to command and govern, but always in reference to an intrinsic and interior moral and spiritual energy of life. The little fellowship of followers and witnesses who formed the nucleus of the new-born church felt themselves "endued with power" on the day of Pentecost. They passed over from a visible Leader and Master to an invisible and inward Presence revealed to them as an unwonted energy. Ecstatic ulterance, which seems to have follow- tasks. They have always been there. They

ed, is not the all-important thing. The important thing is heightened moral quality, intensified fellowship, a fused and undying loyalty, an irresistible boldness in the face of danger and opposition, a fortification of spirit which nothing could break. This energy which came with this experience is what marks the event as an epoch.

Faith in the sense in which St. Paul uses it does not mean believing something. moral attitude and response of will to the character of God as He has been revealed in Christ. It is like the act which doses the electric circuit, which act at once releases power. The dynamic effect which follows the act is the best possible verification of the rationality of the act. So, too, faith as a moral response is no blind leap, no wild venture; it is an act which can be tested and verified by moral and spiritual effects, which are as real as the heat, light, and horse-power of the dynamo.

Why do we not all experience the miracle and find the rest of ourselves through faith ? The main trouble is that we live victims of limiting inhibitions. We hold intellectual theories which keep back or check the outflow of the energy of faith. We have a nice system of thought which accounts for everything and explains everything and which leaves no place for faith. We know too much. We say to ourselves that only the ignorant and uncultured are led by faith. And this same wise man, who is too proud to have faith, holds all his inhibitory theories on a basis of faith. Every one of them starts out on faith, gathers standing-ground by faith, and becomes a controlling force through faith. There are greater forces than those tidal energies (the rising tide, with all the forces of ocean behind it and the moon above it) waiting for us to use them for our

not operate, until we lay hold of them and use soul is safe from fear and trouble? them for our present purposes. We must be co-soorkers with God.

#### The Central Peace.

a peace which comes, not after the pain is relieved, not after the crisis has passed, not after the danger has disappeared; but in the midst of the pain, while the crisis is still on, and even in the imminent presence of the danger. It is a peace that is not banished or destroyed by the frustrations which beset our lives; rather it is in and through the frustrations that we first come upon it and enter into it, as, to use St. Paul's phrase, into a garrison which guards our hearts and minds.

Well, to achieve a peace under those circum- that we are unlike him. ways of thought and reasoning. It passes all understanding. It brings another kind of world into operation and reveals a play of eternal attainment. invisible forces upon which the understanding had not reckoned. In fact, this strange intellect-transcending peace, in the very midst of plained only when we discover that it is "the peace of God," and that it came because the soul recognition. broke through the ebbings and flowings of time and space and allied itself with the Eternal.

The search for a Refuge. Few things are more impressive than the persistent search which men have made in all ages for a refuge against the dangers and ills that beset life. The cave-men, the cliff-dwellers, the primitive builders in inaccessible tree-tops, are early examples of the search for human defenses against fear. But I am not concerned here with these material strongholds of refuge and defense. I am thinking rather of the human search for shelter against other weapons than those which kill the body. How to rebuild our refuge, how to find real shelter, is our

are there now. But they do not work, they do problem. What fortress is there in which the

The most common expedient is one which will drug the sensitive nerves and produce an easy relief from strain and worry; but to seek Peace that passes the understanding. It is refuge in some nercotic joy, to still the onward vearning of the soul by drowning consciousness, to banish the pain of pursuit by a barbaric surge of emotions, is to strike against the noblest trait of our spiritual structure; it means committing suicide of the soul. It cannot be a real man's way of relief. It fact, nothing short of finding the goal and object for which the soul, the spiritual nature in us, is fitted, will ever do for beings like us. There is no other shelter for the soul, no other refuge or fortress will ever do for us but God. "We Frustration looks him straight in the face. tremble and we burn. We tremble knowing We burn, feeling stances is to have a peace which does not that we are like him." Whether we make follow a normal sequence. It is not what the the discovery or not. God is there with us; world expects. It does not accord with the only it makes all the difference if we do find him as the one high tower where refuge is not for the passing moment only, but is an

What we want most. Peace does not come to one who is watching continually for the results of his work, or who is wondering what storm and strain and trial—is one of the surest people are saying about it, or who is envious evidences there is of God. Such peace is ex- and jealous of other persons working in the same field, or who is touchy about "bonor" or Those are just the attitudes which frustrate peace and make it stay away from one's inner self.

> There is a higher level of work and service and ministry, which, thank God, men like us can reach. It is attained when one swings out into a way of life which is motived and controlled by genuine, sincere love and devotion, when consecration obliterates self-seeking, when in some measure, like Christ, the worker can say without reservation, "Not my will but thine be done."

#### H. The Great Energies that Work.

Trying the better way. "Has any man tried to tame them?" asked Jesus.

"Yes, Rabbi, they have been bound with



chains and fetters. There was one that I saw. He plucked the fetters from him as a child might break a chain of field flowers. Then he ran foaming into the wilderness, and no man dare pass by that way now. . . ."

"Have men tried only this way to tame bim," Jesus asked.

"What other way is there, Rabbi?" asked the man.

"There is God's way," said Jesus." "Come, let us try it.". . . . A little later in the day when the companions of Jesus found him they saw the man who had called himself "Legion" sitting at Jesus' feet in his right mind—a quieted and restored person.

He came to himself. Was there ever such a short-story character sketch as this one of the prodigal son! No realism of details, no elaboration of his sins, and yet the immortal picture is burned forever into our imagination. He was not finding himself in the life of riotous indulgence. He missed himself more than he missed his lost shoes and tunic. If the world could only come to itself, discover what its true mission is and where its real sources of power and its line of progress lie, it would still find that God and man together can rebuild what man by his blunders has destroyed.

Some new reasons for "Loving Enemies." Nobody ever amounts to anything who lives without conflict with obstacles. It seems to be the law of the universe that nothing really good can be got or held by soft, easy means. . . . . But if all this opposition and struggle is due to an "enemy," we certainly ought to love this "enemy," because it turns out to be the greatest possible blessing to us that we are forced to struggle with difficulties and wrestle for what we get. . . . . Everything that drives us deeper, that draws us closer to the great sources of life, that puts vigor into our frame and character into our souls, is in the last resort a blessing to us, even though it seems on superficial examination to be the work of an "enemy," and we shall be wise if we learn to

love the "enemies" that give us the chance to overcome and to attain our true destiny. Perhaps the love of God reaches further under than we sometimes suppose.

#### III. The Power That Works in Us.

Where the beyond breaks through. Something higher and greater still breaks through and reveals a deeper reality than any that we see and touch. Love comes through—not everywhere like beauty, but only where rare organization has prepared an organ for it. One person—the Galilean—has been a perfect, revealing organ of it.

Conquering by an inner force. Josiah Royce once defined faith as an insight of the soul by which one can stand everything that can happen to him. You arrive at such a personal assurance of God's character that you can face any event and not be swept off your feet. If this is so, it means that the most important achievement in a man's career is the attainment of just this inner vision, the acquisition of an interior spiritual confidence which itself is the victory.

Living in the presence of the Eternal. "I have before me the great work of living in the eternal God and in a humanity toiling in factories and shops. Oh, if I could only make real the presence of the Eternal to myself and to them!" It is perhaps a new idea to some that living in the eternal God is "work." We are so accustomed to the idea that all that is required of us is a passive mind and a waiting spirit that we have never quite realized this truth: No person can live in the eternal God unless he is ready for the most intense activity and for the most strenous life.

Note: This book is so full of rich chapters with subchapters (those that Acre been underscored above) that I am smable to give a review of the entire book, because of the lack of space assigned for it. The subdivision of chapters prevents a review chapter and the wide variance of subject does not lend itself to a broad survey of the whole book. Consequently, the review covers only four of the eleven chapters



#### Australian Presbyterian Council.

GEORGE ANDERSON.

On wednesday, June 20th, the members of the Australian mission journeyed to Chinju from various parts of the province for the annual meeting of council. It was a day of heavy rain, indeed moisture was the rule to the end of the council and the rising of the river delayed our departure for two days. But in spite of the duliness of things outside there was life in all the meetings. All rejoiced in fellowship and made the most of the hours not occupied by business. A butchers! strike caused the housekeepers some anxiety' but seeing that for the guests it meant no greater hardship than a diet of poultry there were no serious complaints. The children, too, enjoyed every moment and were a very happy band. I wonder how many will follow their parents in the task of winning Korea? Of that we cannot tell; what we pray for most of all is that they will be good men and women somewhere in the world. We held a social gathering one evening when everybody tried to forget that for most, the days of childhood belonged to the past, and succeeded very well. There was a very real feeling of comradeship among the big family of nearly fifty. The newcomers felt that all were out to work for all and for the great cause. On more than one occasion when a difficult situation arose the spirit of "Here am I, send me" was apparent. The morning and evening devotional periods with all contributing, brought the members to understand still more of the unity of the faith.

The old adage that the onlooker sees most of the game is perhaps not quite true, but the impressions of one who comes from other work and sees council for the first time may be of value. I think we all felt the reverence of the opening exercises as the chairman read from the words of the great prophets and psalmists and then led us in humble prayer. Scripture should never be read in public at all if not read well, and our leader understands

how to do it. If one expects to find observence of the standing rules of debate he may be disappointed. The council was "in committee" all the time with the advantages and disadvantages of that procedure. Once the proceedings were interrupted by the wailing at a Korean funeral which passed from the school ground close by. We newcomers were interested as we watched the play of different personalities and found amusement in the "breezy" passages. What would a debate be without a little sparkle now and then? It certainly would not be Presbyterian.

Many vital interests, other than the main routine work that come into the missionary's life, provide material for a lengthy treatment; all that can be done here is to indicate some of the outstanding items. A large hospital with its ministry of healing, and the training of men and women to help their fellows, claims the time of four Australian workers and demands a large expenditure. The desire to do something by way of rescuing women from houses of ill-fame and at the same time educating the public conscience against the system which enslaves them, seems to emphasise an impossible task and yet one which Christ's men and women dare not avoid. The considerable number of Chinese in the province, and especially in Fusan, presents a field for work which has already been begun elsewhere. The administration of a large leper asylum at Fusan and the mission's contribution of one worker brings an enormous task into review. And the members patiently sat through a whole day considering such a mundane thing as the establishment of a juridical foundation for the more convenient holding of property according to the laws of the land.

It was fairly obvious that the past year had been a difficult and depressing one. A totally inadequate staff had been struggling along against great cdds, handicapped, too, by lack of Korean helpers for whose support no



lines of the reports, several of which indicated slight decreases, it seemed clear that many of those who had toiled hard felt keen disappointment and were concerned about the future. Economic stress has added greatly to the problem by increasing the strain on poor churches who are often unable to support the necessary helpers. On the other hand some have risen to higher levels of sacrifice and fully maintained the standard set. Perhaps just now there is not such an enthusiasm for the acceptance of Christianity. Must we wait for another revival wave? Are our methods wrong? Is the church at fault? No definite and sufficient reason or combination of circumstances was given for the present slackness. Nevertheless our men and women are going out again in full faith. How greatly they were cheered by the news that the burden of debt carried by the home church so long has at last been lifted and that more assistance in providing helpers and evangelists can be looked for.

The discussion of the educational work had a special interest because of the pronouncement of the Government that it was possible for mission schools to obtain "recognition" while retaining the teaching of the Bible as part of the curriculum. At the same time the requirements of staff and equipment of a high standard which must satisfy the inspector, call for a large expenditure if the two middle schools for boys and girls are to reach this status. The distinctively evangelistic aspect of the mission's work was discussed on the

money was available. Reading between the same day. It seemed to me that something was lacking, in that little or no attempt was slight decreases, it seemed clear that many of those who had toiled hard felt keen disappointment and were concerned about the future. Economic stress has added greatly to the problem by increasing the strain on poor churches who are often unable to support the necessary helpers. On the other hand some have risen to higher levels of actually accomplished.

There were a number of incidents of very special interest to me. An appeal from the largely unevangelized district of Kuchang against the supposed intention to closs the station, coupled with the report of considerable progress in trying circumstances, made a deep impression on the members. It seemed a real "cry from Macedonia"; and it was good to see two women stand up and declare that they would keep the flag flying. Another indication of hunger and thirst after the true life was the story of a leper woman who attended through the sessions of a Bible school, even though this meant a daily walk of 7 miles each way. In a motion to ask for consideration of a fair living wage for Koreans and of the question of the increasing industrialisation of the country, is at least an attempt to give a lead in applying Christian ethics to everyday life.

At the end, having seen more of the problems and having come to know and appreciate our fellow-workers, we felt that our coming to this new land was greatly worth while.



## The Place of the Foreign Missionary in Korea today.

J. L. GERDINE.

different world from that which existed when say with Paul "For though ye have ten thousmost of its came to Korea. Modern inven- and instructors in Christ, yet have ye not tions, international relationships, the dis- many fathers; for in Christ Jesus I have besemination of knowledge, the world war upheavel, new political and social ideas, have conspired to bring about such changes as to the interests of that church is gravely affected make necessary the restudy of almost all subjects. As regards the missionary and his work in Kores there is the further and more important factor of an organized national church with strong native leadership to take into consideration. The guestion would have arisen independent of the unusual world conditions. These only accentuate its argency. The success of missionary endeavor in this field, as in any other field, is sufficient to make necessary some defining of the missionary's relation in view of that success. It is as inevitable as the question of parental relationship when children pass from the stage of dependence to independence.

The importance of this question, too, will be readily granted. There are three parties fundamentally related to the missionary enterprise, to wit: the mission boards, the national church and the missionary body. The mission boards have varied interests and important relationships but their sine qua non is the missionary. Without their missionary representatives their raison d'etre would cease to They would have no appeal to the home churches for funds and no channel for the use of funds without the missionary. That these representatives occupy the place they should, is not only of great interest but extreme importance to these boards.

The national church in Korea, as in other mission fields, is the direct result of following God's plan for the spread of His kingdom in the world.

"How shall they hear without a preacher and

I think we will all agree that the subject is how shall they preach except they be sent?" timely and important. We are living in a Missionaries considered as a body can always gotten you through the gospel." Occupying this unique relationship to the national church by the place of the founders and their successors. An exceptionally wise and thoughtful Korean of mature years said to me, "It is unfortunate that two certain missionaries, (whom he named), do not recognize the great changes that have taken place in Korea. They still treat the Koreans just as they did twenty years ago. The older Christians make all allowance for it, but these missionaries exercise no influence over the younger generation."

It is equally unfortunate if these manifest changes lead missionaries to separate themselves from the Korean church in thought, sympathy and service. The Korean church would lose in many ways by such a course, but most of all in that subtle, indefinable but tremendously real heart touch, which is so patent in Christian service.

As for the missionary, he has dedicated his life to this service. If he fails it is a life fallure. Both his contentment and success are primarily dependent upon a right adjustment. To feel out of place, or to have misgivings as to one's place, is not only disquieting but at least partially paralyzing to effort. More still to be out of place and not know it may mean positive barm to the cause. It is the difference between an asset and a liability, or to change the figure, the difference between an essential part of a machine and a monkeywrench in the midst of its cogs and wheels.

In attempting to define the place of the missionary we will profit by viewing it first historically. How does it happen that there are missionaries? Where did the idea



is found in the command and commission argument: of the risen Christ: "Go ye into all the world and preach the gospel to every creature . . . teaching them to observe all things whatsoever I have commanded you." No one has or can abrogate that commission. It is as binding to-day as when originally given. The place of the missionary is therefore that of an apostle—an ambassador. Mission work in its inception and earlier stages is simple. missionary is to preach the gospel and make disciples. He may use a school or a hospital or a pulpit or a printed page for this purpose, but the end sought is the same. The question as to his place does not arise. This belongs to a later and more advanced stage of missionary activity. It grows out of the success of his primary object. After disciples are made and instructed, the church organized and officered, a new and important factor is introduced into the missionary situation. It is easy to overlook its full significance. A momentous change has taken place. A marked advance has been made in the attainment of the missionary objective. Instead of a few missionaries from foreign lands introducing a new doctrine, we now have a large native body imbued with the same purpose and occupying a new vantage ground in its approach, duct their enterprise in connection with that to the people.

How does this affect the missionary as touching his primary object of preaching the gospel to every creature ?

It has been contended (though not in Korea so far as I am aware) that with the organization of the national church this function passes from the missionary to the church in the mission field. It would seem that in some fields national church leaders and bodies have seriously questioned the right of missionaries lo carry on evangelistic effort except by permission from and under the direction of the national church. Even the missionary body has been divided on this question. Dr. G. W. Fulton of the Presbyterian mission in Japan, who held this view, used the following greatly, but when all is said and done, the

originate? The answer to these questions illustration, which very plainly sets forth the

Now, if I own a garden, and a man comes along and wants to dig. I will let him hoe and plant and water to his heart's content, if he will only do it where and how I want it, but if not, he will have to stay out of my garden. He may think he can do it without direction from me, in fact, he may know more about gardening than I do, but nevertheless it is my garden, and I am supposed to have some ideas as to how I want it, and I will certainly insist on my rights to have my fruits and vegetables grown according to my purpose and desire.

"To apply this, the church of Christ thinks that we are trying to work in its garden, without its direction. Very recently it has risen to the dignity of ownership and demanded that either we work according to its mind or eave the premises. The church is within its rights in this demand, and the mission should recognize this . . . I would express my conviction that the church of Christ has reached such a size and strength and influence that the Presbyterian and Reformed churches in America have little if any moral right to continue Christian work in this country for any ength of time unless they can arrange to conchurch."

The summary of the argument on the other side as set forth by Rev. A. A. Pleters In his book "Mission Problems in Japan" is in part as follows .

"Missions and missionaries exist, not for the benefit of the church, whether at home or abroad, but for those who are without: that our place and work lie, not "ad intra" to the church, even to the church in a heathen country, but "ad extra" to it in spiritually unexplored, undecupied, and unconquered territory-Our relations to the church are indeed important. If properly adjusted (as I think they will be in course of time) they will help, and if improperly adjusted they will hinder us



importance of these relations is secondary and not primary. The primary thing is our calling as sent to the Gentiles, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified. We are unfaithful to this calling if we allow the defects and mistakes of the native church to dampen our arder for the accomplishment of our work."

Even to-day the question seems to continue-At the session of the Council of Federated Missions held at Karuizawa, Japan, last month, discussing the same subject that Chave to-day, Mr. Jorgenson of the Y. M. C. A., Tokyodevoted his answer largely to a negative statement, namely, that the place of the missionary in Japan was not to preach the gospel to the Japanese. A hurried reading of his address as it appeared in four issues of the "Japan Advertiser" left on my mind two impressions, first, that in the opinion of the speaker the "great commission" does not apply to missionaries in Japan to-day, and second, that the work of missionaries should be determined by the view of a few from smoog the Japanese church rather than by the need of millions of Japanese people without the benefits of the gospel of Jesus Christ.

If missionaries, like their Master, are snointed "to preach the gospel to the poor: . . . . to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," they cannot forego this responsibility to meet the whim of a few who deem such service an intrusion.

It seems perfectly clear that the organization of the national church does not materially change the missionary's place as regards the nultitudes as yet unreached by the gospel. As long as there are unreached masses, classes and individuals, he has an open field and a lace of first importance.

There remains much land to be possessed

and we have a divine command upon us to occupy the land. All this seems self-evident and yet we need to be reminded from time to time of the primary yet sublime object of our being here. We have a message of life for a dying people and none can deny us full liberty in this field. A certain bishop who presided at a mission meeting some years ago heard a discussion in which a missionary stated that he had been cramped in his work by certain conditions. He added that he did not feel that he had a real field for his efforts. The bishop inquired into the proportion of unevangelized in his field and remarked that he did not see how a missionary's efforts could be limited when there was such a number of unsaved within his reach. The outstanding and unlimited field for a missionary is evangelistic effort. If you are in a school or hospital the same is as true as in the direct evangelistic work. Each missionary can use all the time and strength he has in ministering to the spiritual need of those within his field.

I suggest that evangelistic campaigns and other forms of advance work may well be under the leadership of missionaries, though of course in consultation and co-operation with the Korean Christian workers. seems to me a field of tremendous opportunity and urgent importance. Here, too, is a field where mission funds may be used without jeopardizing settled principles of self-support. Not only the planting of new groups, but their conservation and development to the point of thorough assimilation into the regular, organized national church, can best be done under missionary leadership and direction. In this way the fundamental work of missionaries may be reduplicated again and again in the same field. It is well for us to keep this in the foreground of our thinking. We are not so apt to be disturbed by restrictions in certain directions if we see at our hand this open, attractive and unlimited field of effort.

As regards the place of the missionary in elation to the national church we will not



find it so easily defined. It certainly lies between the place of self-assertion and the place of loss of self-respect and a safe distance from both. It is not difficult to discover tendencies in each of these directions. Both are pitfalls to be studiously avoided. They cripple influence and greatly impair usefulness.

Self-assertion is said to be a typical Western trait. It may belong to the natural man, but apparently it is only modified, not eradicated. by regeneration. Early stages of mission work allow for its use and unfortunately in some instances encourage its growth and apparently fix it as a habit. If this spirit is ever allowable, such is not the case when mission work has reached the stage that it has in Korea. A place will not and should not be accorded simply because one is a missionary and a westerner. The opinions of Korean leaders cannot be disposed of by a gesture. nor will these leaders follow mere ipse dixits. Men of intelligence and force of character (and such are our Korean leaders) are influenced by arguments and reasonable suggestions, but react unfavorably toward coercive methods. One of the shortest cuts to eclipsed leadership in Korea to-day is by the assertion of superiority and the claim of an inherent right to leadership.

On the other extreme is a super-sensitiveness as to what Korean opinion will be on all One thus afflicted cannot speak his real conviction for fear he will give offense His attitude becomes apologetic and weak. He carries about the thought that Koreans are looking out for slights or discriminations. His contacts with Koreans are not free and straightforward as he is always influenced by this preconceived ides. It is difficult for one in such a frame of mind to maintain his selfrespect. It is needless to say that leadership is largely forfeited when one has reached that stage. Mr. Hugh Cynn, in an article which recently appeared in the Korka Mission FIELD, stated the basis of relationship between missionary and Kerean Christian both clearly and wisely. His words are as follows:

"It is certainly magnanimous to sdopt a policy of "He must increase, but I must decrease," but one wonders whether there is not an even better way. If there is any one place where national and racial differences could be ignored, it ought to be in the church where the work of one universal Father is done. The basis of personal merit, foreign or Korean, is the only one that will stand the test in the long run. Discrimination for is as vicious as discrimination against."

We now have strong national churches in Korea. Koreans are pastors of Korean churches. Korean members greatly exceed in number in all our deliberative bodies. Missionaries are in the background in so far as appears on the surface of the church's operations. We rejoice that such is the case. Our purpose is realized in so far as, not only in appearance, but in reality, we become dispensable by reason of the development of qualified national leadership. The missionary's place here is not so much one of right and authority as of what is asked of or freely accorded to him. I know an outstanding leader in another field who was asked by his Board as he was returning for special work, what authority he would like accorded him. His reply was that he desired no authority other than that voluntarily accorded him by his associate workers. So in our relationship to the Korean church, our place will not and should not be determined by the fact that we. are missionaries but because of our personal qualifications.

It is no disparagement to the national church of only a few years' history, and whose leaders are first generation Christians, to say that she has urgent need for the co-operation and advice of those who have the background of historic Christianity in their thinking and a world outlook on present day problems. The national church will meet with most of the problems and questions that have arisen in churches in other lands. Her leaders cannot have had either personal experience in the



solution of these problems or full knowledge of the experience of others who in the past have met and solved them. The equipped missionary can here render a service of incalculable value. This field is broad and important. It has to do with doctrinal errors, church organization and procedure, Christian standards, church discipline, training and edifying believers, instructing the young, social Christianity and other questions too numerous to mention. He should be equipped for service as an advisor and counsellor in all these matters. If he is so equipped his counsel will be sought and while he may be in the background, the influence of his work in this field will be wide and far-reaching. Here, too, that "bogey" of the ministry in the homelandthe age limit-does not apply. When one is too old to preach with the vigor of his earlier ministry and too feeble to stand the strain of long itinerating journeys, he should be at his best in the capacity of an advisor.

One of the most important places that a missionary can occupy is that of cultivating personal relationships. He may do this in a limited way among the non-Christian community. There are those whom the missionary can reach with the gospel easier than the native worker. It would be a wise policy and a fruitful field of service if each missionary would select those whom he purposes to

There are key men in his field win to Christ. who would be influenced by a wise and tactful approach and repeated attentions that show a personal interest.

This place of personal relationship, too, is especially applicable to his dealings with Korean preachers and helpers. The larger work both inside the church and out, must of course, be done by the Korean workers. The efficiency of these workers may be greatly influenced by the personal relationship of a missionary. Seed thoughts for sermons, deeper knowledge of the word of God, incentives to prayer and consecration, broader vision, and other spiritual benefits may be imparted and inculcated by the right use of the opportunities given through personal contact. It has been my observation that leadership is accorded not primarily to superior intelligence or dominating personality but to the one who has been the instrument in the impartation of spiritual blessing.

When we view our calling as missionaries along the lines touched on above we can but feel that changed conditions can only affect it on the surface; that in its real and deeper significance it is the same always. Further, that it depends largely upon-ourselves upon what we are-as to the place we hold in the oncoming of the Kingdom of God in Korea.

#### Transportation in Korea.

WM. P. PARKER.

Had I been given this subject forty years brings his pigs to market; he carries his ago the matter would have been simple. My plough to the field with the same—to see him essay would have run as follows: "Means carry his ox with it is unusual, but no doubt of transportation in Korea consist of the he does that also; with his jikky he conveys jikky—the most wonderful machine for con- his goods to the purchaser in the city, his veying goods, persons, possessions, materials firewood, his grain to be threshed, his rice to of any size and description ever invented, cat, and his sick family to the quack. With The jikky consists merely of two forked poles his jikky he gets my five hundred pound hooked together and put on the back, but M. W. boxes from the coast and trots with with this same instrument the Korean can them hundreds of littill he reaches my house. literally remove mountains. On the jikky he With his jikky he handles my piano, strap-



ping it on his back, and walking over, smoking cow, the goat, the Manchurian horse, the with one hand and calmly fanning himself with the other.

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"For years, nay even for centuries, the mystery of the temple of Baalbek was unsolvedand then Captain Sherman came up the Taltong River, saw the jikky, and all was clear. Why the Syrians and contemporary Egylians discontinued the use of the jikky in moving those huge boulders is not known, but it is thought that the discovery of Tutankh-Amen's tomb in 1922 will bring to light at least one of these interesting instruments."



Had my sudject been handed to me thirty years ago, I would have said: "Transportation in Korea is confined to the jikky (see complete exposition above) and a short railroad from Chemulpo to the capital, put up-or down-privately by Americans. Since the latter as a method of conveyance is familiar-Finis."

But to-day !!!

First, let me suggest that what was handed to me as a title is decidedly inadequate. would change it to read: "Modes of Transportation on the planet known as 'Earth' from Adam's day to August 1, 1923, inclusive." And then I begin: "As a concrete example of the various modes of travel and transportation let us take the little paninsula of Korea, Here we shall find every known and unknown mode of conveyance used or not used since the year of the earth number one and then some. Let me enumerate: The jikky, the

American horse, the mule, the one-horse wagon, the drosky, the Alaskan sled, the oneman wagon, the two-man wagon, the threeman wagon, the 'rickshaw,' the wheelbarrow, the cart, the ox-cart, the bull-cart, the onetwo-three-horse carts, the 13th century stagecoach, the huckleberry wood-burning engine, the street-car, the electric railway, the steam railway, horse-cars, the trailer, the carriage and six, the buggy, the chaise, the fin lizzie, the motor-cycle, the bicycle, the automobile, the Korean chair, the four-man chair, the twoman chair, the sampan, the rowboat, the sailboat, the house boat, the steamboat, the Japanese boat, the aeroplane, the seaplane, the balloon, and the etc." And then would follow at least two pages of explanation on each of these, the result being a three volume work.

However, to get down to wooden pegs: 1 suppose it would be possible to write even the history of the world in twenty pages provided you left out everything of importance and included no facts, and so I am required to set forth in two pages of the "K. M. F." the complete account of the origin of species-of wagons-and their evolution, past and future. Here goes for such an outline of history as set forth, and confirming the facts known to a future posterity as the truth.

The Pony. Any exposition of my subject would be incomplete without a more extended account of the jikky, but since future discoveries in Egyptian tombs will reveal much upon this phase of my subject, I am going to start out with the most vicious animal of burdennext to the motor-cycle-in Korea. The reason the pony was considered the best means of travelling long distances in olden times was because it was impossible to dismount and remount the beast during a journey, so once the art of riding was learned and the mount made Korean pony, the donkey, the ox, the bull, the there was ever assurance of a one-piece jour-

art was learned. Otherwise . . . . . A pony, or even better a donkey, is the ideal to use in itinerating. (See Art. Enc. Brittan, Vol. lxxxii, pp. 698-937 contributed by Dr. Bernheisel. Also see K. M. F., Vol. 83, No. 9, p. 701).



My own experiences with a Korean pony have been set forth to an interested audience in these pages some years hence. On first coming to the field one of the lady itinerators in Mokpo station informed my wife that she had fallen off her Korean pony in four out of five possible ways, every way in fact but upwards-, each time landing in a watery ricefield, and moreover that she had fallen off her last time. Not that she had learned the artshe walks.

The motor cycle. This is old and vet new. Since my article is to be in no sense original, but merely a compilation of what the learned say on these various subjects, I will repeat a few words that are well known about this uncanny instrument of torture and refer the reader to a few books for a more comprehensive study. Unfortunately the motor-cycle was introduced into Korean society before the days of good roads, so there was a slight conflict, as jikky paths are not conducive to the best handling of a gasoline-driven engine even though set on only two wheels. So while crossing ditches at one hundred per minute was a most effective way to scatter the gospel. it was also a way oftentimes to scatter the missionary as well, and until roads were built the history of the two-wheeled self-goer was one of sadness and tears. (See Wach's Compendium of Impossible Adventures of an Itinerating Motor-Cyclist. Vol. ii. page 931. Also R. T. Coit's How to Jump Ditches and

ney to the bitter end. Provided, I say, the Spread Tracts by Motor-cycle. Both pub. by Ginn, N. Y. ). And when the good roads did come Henry replaced the cycle with that smelliest and noisest of all conveyances, the tin lizzie. It is useless to compete with the book on Ford or the original directions and laws as to the use of the same gotten out and written for the Lit. Dig. by one of the missionaries of P. Y. on this subject, so let her rest.



There are a few more points of miscellaneous description. First, there is the bull cart. This consists of two wheels and a cud-chewing, long-horned beast under a yoke of half the cart. While not necessarily agreeing with my own children's opinion that the bull cart beats the auto, yet it is known that this method of travel is a favorite one to summer resorts, especially to one in Whang Hai Do known as So Rare (southern pronunciation). Here it is reported that one can get on an ox cart at this end and almost arrive at So Rare in time to start back. The fact of "almost" makes this method of transportation of man and family of inestimable value in saving bank accounts as the cart hire is only five yen per day, and one has to eat off the native population, see the country, and feel the air. Swelling up for breakfast is a foavorite amusement, though the swell is from bites rather than dried apples.

This "steerage" travel has been replaced in late years by a boat which leaves once a week-sometimes-and only sinks every other journey, thus having been successful in the main-every other journey, that is-also.

One other method of transportation to set forth and then I am done. I refer to the native chair-or rack. When a certain representative of a certain home board came to CALVARY

and chair were the only means of getting to worst days. the capital city, and this trip was made. To tive chair than in any similar instrument ever and Pyengyang.

Korea several decades ago, the pony, jikky, invented and set up by the inquisition in its

As to the future: What is the use of say that this secretary is sympathetic with the prophesying when even before your article is missionary is putting the matter mildly. The printed your prophecy will become true, and two-man chair is nevertheless the ideal way you will get no credit anyway? However, to come in from an itinerating trip from sixty now, on this last day of the seventh month of miles out when suddenly caught with an acute the nineteen hundred and twenty-third year. attack of typhus fever. (Try it yourself.) I see something of what will be here in our Particularly so when your chair coolies stop to midst. At some time before this comes to the drink at every passing inn and know as little press we shall have, or have aiready had a about ease in conveyance as the ship of the direct line between Fusan and Astung by desert—only much less so. There are more airship leaving every five minutes with stopuncomfortable ways of sitting in a Korean na- overs at the principal points between, Songdo

#### Calvary.

L. T. NEWLAND.

His wounded form hung on the Tree, For me, for me. The skies grew black around His head, The open graves sent forth their dead. When for my guilt He died instead On Galvary.

A thousand laughed His death to see He died for me! They jeered Him as a crownless king, And for their gifts abuse did bring : But He replied not anything. From Calvary.

His cleaning blood flowed forth so free, For me, for me. They pierced Him with a heathen spear. And from that wound there floweth clear An antidote for sin and fear, Blest Calvary.

The Saviour died, it cannot be He died for me! O. ages sing that wondrous song And swinging stars the notes prolong, Praise ye the Lamb ! redeemed throng For Calvary.

#### Caroline Jane Patterson.

November 28, 1918-September 15, 1928,

At the regular meeting of Kunsan station, September 25, the following resolution was adopted:

"A dear little flower has been taken from our midst and carried to grace our Heavenly Father's home. We miss her sweet face and gentle manner, but the fragrance of her quiet and gracious presence will always abide with

"We would record our gratitude to God for the blessing He conferred upon us in sending us little Caroline Patterson for the len years we were privileged to have her live among us. She was ever a quiet, gentle, little ludy in all her ways, endearing herself to us all by the sheer sweetness and wincomeness of her personelity.

"While our bearts are towed in unspeakable sorrow over the temporary loss of our dear little friend, and go out in deepest sympathy to our friends and co-laborers, Dr. and Mrs. Patterson, we know that He doeth all things well, and that this is but one of the "all things" which "work together for good to them that love the Lord."

# What I would Do if I were a Young Missionary in Korea.

BY YI SANG CHOL.

The writer, Mr. Ye Sang Choi, is one of the oldest and most honored and useful of Korean Christians. The following address is the first he has ever been induced to make to foreigners and was given to the Language School students in Seoul, consisting of about fifty new missionaries engaged in the effort of acquiring the Korean tongue.

The first thing to do is to forget that you are Americans who are working among Koreans, and to be fully persuaded that we are all from the same homeland, some of us having arrived in Korea and some in America. We are to work for the glory of the homeland.

I shall endeavor to speak from your standpoint, though I realize that aspiration is a different thing from realization and even if I were you, I might not be able to do as I suggest for you to do.

As Christians we are one. Our Heavenly Kingdom is above any earthly boundaries. Let us, therefore, not allow pride of nationality to be a hindrance to us in performing the work of the Kingdom. Even the Heavenly Kingdom must be militant and progressive, but its purpose is not to subject and to destroy others, but rather to bring help and salvation to all. In communism, those who have not, wish to take from those who have; but in the Kingdom of God, those who have go out of their way to give to those who have not. The reason for this difference is that earthly kingdoms are age centric while Christianity centers its aims and efforts upon God.

My first advice to you young missionaries is, that you emulate the older missionaries who have caught this vision of service. I take it that you wish to know not only he pleasant but also the unpalatable things I may have to say? (Loud clapping from the audience). America is powerful and large, while Korea is small and weak. Our common

membership in the Kingdom of Heaven is the only common basis on which we can meet; because it is natural for the powerful to look down on the weak, and for the weak to feel that they are looked down upon. Even in the church there is something of this feeling due largely, however, to misunderstanding. The ecclesisatical trouble at Taiku is due to the fact that consciousness of the Kingdom of Heaven, as yet, does not completely dominate the church.

You may as well understand that the Koreans are proud even though they may not have much to be proud of. They despise the Chinese who are great and the Japanese who are strong. Why are the Koreans proud? Because they have emphasized Confucian doctrine and think they have attained more than others. Moreover, the Koreans despise wealth and think that those who possess it must have acquired it by wrong means. When the missionaries first came to Korea the Koreans thought they must be very wicked because they lived in large houses. They, however, finally discovered that this was not the case.

The Koreans have always believed in a supreme creator, though many have fallen away from this belief. If you would understand the Bible, a knowledge of Korean customs will help you. Jesus spoke to the Jewish nation and Korea is similar to the Jewish nation of that day. The Jews were in subjection and desired freedom, but Jesus turned their eyes to the heavenly kingdom.

To conclude,—put the Kingdom of Heaven first: consult the oldest missionaries and try to understand the Bible by understanding the Korean people.

If you do not like what I have said, charge it up against the interpreter!



# The Educational Significance of the Industrial Exposition.

BY D. N. LUTZ.

exhibitions, or fairs, which have been held throughout the country. While the agricultural products have been predominantly local, apples were found in the Seoul exhibits from all of the northern provinces and persimmons from all of the southern provinces. The exhibits have usually fallen into four main classes as follows: (a) the comparatively raw products from the soil and sea; (b) Korean and Japanese small products or home manufactures: (c) the promotion of new and improved machinery; (d) educational exhibits and demonstrations. In Seoul and other places live stock has also been exhibited.

It is understood that these various local affairs are a preparation for a more elaborate and all-inclusive exposition to be held in Seoul perhaps in 1925. No doubt local expositions will again be held in 1924.

The attitude of many of the Koreans has not been of a nature to get the help which has been intended. A little encouragement in the future from missionaries will not only increase the number of visitors but may produce loquiring minds as well. For the immediate future perhaps the industrial expositions offer us the most efficient means for relieving some of the poverty of the people, thus making further education and church extension possible. It is with the hope that we may realize some of these opportunities that the following discussion is undertaken.

There are various and sundry ways and means of education; in fact many of the most far-reaching and effective methods have been

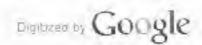
The Government Industrial Exposition held schools did not or could not. The latter may this year in Seoul during the month of Octo- include particularly adult education, but there ber was only one of a number of competitive are also many means of educating the youth outside the schools. In America much rural improvement has been effected through the boys' clubs, girls' clubs, and "home projects" in various kinds of rural industries. Korean customs will scarcely permit of such endeavors at present but as understanding "sight-see" of the exhibitions would do much to prepare the minds of the people for a more practical education.

> With a rural population of over 80 per cent our problems are mostly rural and must for the most part be solved by rural remedies. But the curricula of our mission schools are on an urban rather than rural basis.

> The growing tendency on the part of Koreans, especially the younger generation, to turn their backs on the things of the past and trample over each other in a mad rush for the things of the West, presents problems as well as opportunities. The needs and opportunities for direct evangelistic effort increase faster than they can be met, while the demand for the newer education offers wonderful opportunities for the training of native Christian leaders.

> Are we going to train up Christian men and women to gradually lead the people from the soil? That is what we are doing at present. We are training leaders, but for what? Certainly not for rural living and leadership.

Perhaps the industrial expositions in the future may be used in a limited way to accomplish what our schools have failed to do. If we can succeed in persuading a number of Christian farmers and students to go and study substitutions, for or supplements to, academic the expositions with the idea of getting some instruction. Some of these are constantly at help for themselves and their neighbors they work tearing down what has been built up in may be impressed with the undreamed of opthe schools; others are building where the portunities at their feet. The achievements



of others along agricultural lines may encourage them to undertake a new or improved crop or provide them with the necessary knowledge to change their present efforts from failure to success. At present many farmers are cutting down their new orchards in despair because of lack of knowledge and proper leadership. The greatest human influence on the Korean people is naturally that of their own heroes, so we must have outstanding successes in the new agriculture if we are to have Christian leadership for the The inevitable adoption of rural districts. Western ideas, good or otherwise, will bring both rural and city difficulties and we must have Christian leaders for both.

The industrial Exhibition is in no way a fit substitute for agricultural and industrial edu-It may, however, help to create a desire for such training if a more favorable attitude of mind can be induced. As is true of fairs in all countries, there has been much advertising of articles for sale, and this being done chiefly by Japanese business men the whole affair has been considered by the Ko reans as simply a money-making scheme for the Japanese. Others have considered it as a Japanese effort to get paternal respect. Others have resented the fact that a certain number from each district have been compelled to attend. Of course such an attitude is not conducive to much educative value but the educational features have been there for those who were willing to learn. This sloofness only emphasizes the importance of the rural problem. Our present system of training creates a desire for Western civilization without presenting the economic basis for such standards. The exhibitions show, to those who will see, that many of the economic foundations of Western civilization can be laid in Korea's own soil through the use of Korea's own water, sunshine, and human resources.

The exhibition in Seoul this year continued for 22 days with a total attendance of over 500 thousand. The paying visitors numbered

350 thousand. The greatest number for any one day was nearly 40 thousand. On the last two days, when no admission was charged, the visitors numbered over 100 thousand; comparison of this number with the paid admissions during the 20 days may be some indication of the value of 20 sen to the Korean people.

Agricultural statistics were shown both graphically and in figures over the groups of similar products from the various provinces, showing the recent increase or decrease in production and the leading section for that product.

Judging from the space allotted to certain products, apples for example, a stranger might have received the impression that the country is abounding in splendid apple-trees everywhere. Even though he noted the many rice straw products and the many rice handling machines he would scarcely get the idea that the chief industry of the country is growing rice. Nor would he get the proper proportion of the other well-established agricultural products. But true to name it was really an exposition of "by-products" or side-line products; in many respects a picture of the future rather than the present.

Since many of what are now only "by-products" are destined to become main products their prominence in the exhibition is of great education value. Competitive exhibits of wellestablished products only would result in nothing more than improvement in quality and yield. While there are yet possibilities of improvement of Korsa's own crops it is to be remembered that thousands of years of effort. to extract existence from mother earth have not been without improvement of the crops themselves. For example, the development or selection in Korea of the persimmon is comparable to the development of the apple in other countries. On the other hand there are many crops suitable to this country which have been highly developed elsewhere. The introduction and successful promotion of some of these crops therefore

long staple cotton, the apple and other improved fruits, the sugar-beet, improved live stock, the dairy cow, and other highly improved products, will bring advantages never dreamed of by the Koreans a few years ago. It will increase wealth, insure the food supply. and provide products for properly supplementing the present limited diet.

The same advantages await the use of machinery properly suited to conditions in both manufacturing and in farming opera-Whatever increases the productive power per individual helps to make it possible for each one to have a little more of the comforts of this life. Increased production not only tends to lift the people above the condition of mere existence, with its attending evils, but also makes possible enough leisure from the task of providing fuel, food, and clothing to permit the education of both men and women and the setting aside of an increasing number for intellectual and spiritual leadership.

While the effect of such expositions will be to benefit the entire population the greatest benefit will come to those individuals who have the progressive spirit and take advantage of the opportunities to acquaint themselves with the possibilities of their country.

As missionaries we should study the exhibitions to learn the material possibilities of the country because the church must keep pace with material progress, not lorgetting of course that all things belong to God. Also, because the growth of the church with its need of trained leadership is quite dependent upon the material prosperity of its membership.

The farmer who learns how to make profitable improvements in his agriculture not only helps himself financially but he helps to lead the way in which he and his fellow farmer Christians can carry on and extend the work that has been established by foreign funds. As with all fairs the greatest good comes only hibits, though small, included improved breeds

means greater progress for the country to those who are willing and able to study and than the mere slight improvements of the understand the exhibits, but the casual observlimited staple crops. The introduction of er will also get some benefit from them. Perhaps a beautiful apple display may only arouse a desire and bring to notice the fact that nice apples can be grown in the country. but if this desire leads later to investigation of methods and finally to apple production the exhibit has served its purpose.

One danger is that an exhibit shows the possibility and may lead to trial without sufficient knowledge of the new undertaking, later resulting in failure and discouragement. It is interesting to note that this danger was guarded against in the Seoul exposition by a caution over the apple exhibit stating that although apples can be profitably grown, there are many fungous diseases and insect enemies to be fought. In another department this very information was displayed. The two exhibits combined with other related ones served to show to the careful observer the importance of an enlightened and educated rural population, with well trained leaders, if the desirable agricultural products of the West are to play an important part in the life of Kores.

The growing of any introduced crop is at great risk, but since before it can be exhibited a part of the experimenting must have been done the exhibit is in reality an indication of possibilities. The fact that it can be grown is of interest; resulting profit is quite another matter but most of the exhibits also provided information on cost of production and other factors.

Of the machine exhibits the most numerous were those which are used in the homes such as hand-looms, both Korean and Japanese. These were shown in operation and both the kind of work and the speed could be compared. Larger machinery such as rice hullers, gasoline engines, irrigation pumps, power cotton gins, improved oil presses and foreign plows were also shown and advertised.

Manufactured articles, Korean and Japanese, occupied much space. The live stock ex-



of sheep, bogs and poultry. Perhaps the borse was represented in the pony and dog circus. The dairy cow was conspicuous in that she was represented by only one bull as compared to 25 or more fat Korean cattle.

Educational demonstrations as to the advantages of improved breeds of chickens and the food values of various products were well presented. Printed information was handed

to the most interested. Many other important features have not been mentioned and many others were not seen by the writer.

During the Seoul exposition special religious meetings were held at the Y. M. C. A., and religious tracts were distributed on the exhibition grounds. Permits for other religious work among the crowds were not obtainable.

### American Revival Methods in Seoul.

"Hold on here! Stop a minute! Why don't they put an emergency brake on these jinrickshaws? Mr. Guide, can't you stop this man?" So, Mr. American Traveller, on the afternoon of October 21st, as he and Mrs. Traveller were passing the Scoul Y. M. C. A. on their way back from a tour of the city.

When Mrs. T. mildly asked the reason for stopping in the muddy street, instead of going back to the warm, comfortable hotel, he answered 'Just hear that trombone, it sounds for all the world the way Rodeheaver used to play "The Holy City" in the Tabernacle in Syracuse. I'll have to see who in this Godforsaken spot can play like that."

So down he got, and worked his way through the crowd standing in the narrow alley beside the building, and then pushed through the outskirts of the denser throng in the Y. M. C. A. yard, till he could see the platform, and there was "Rody" himself. The trombone sounded the melody of "Brighten the corner where you are," but what were the words "Rody" was singing? His voice filled the tent-"No-eiit-nan got-ei pit-chul pit-chu-ra' and then with a rousing "Chan mi hapsaita" they were started.

Mr. T. lost no time in going back for his wife, and they forgot all about the hotel, while they watched the crowd, and listened to Dr. Biederwolf's eloquent address. It was fascinating to see the faces light up as the eager young interpreter caught and passed on to them the gospel message. The visitors could

Tabernacie again, and when they learned that there was to be a mass-meeting for men and women both that evening, they hurried off to get dinner and return for it.

Not without reason did they say when they were back in the U.S. A., "That was the most impressive sight in all our trip." The sides of the big tent were raised to extend the roof, and on the bare ground were spread 500 big mats (old straw grain-bags, if the truth be told) and on them sat, as close as they could be crowded, 5,000 people, while half as many more stood in a great ring around the edge. Yet the order was perfect, and every word of the speakers could be heard by anyone. There was the regular song service, more of the revival hymns, which had been translated and published specially for the campaigns in Scoul, Taiku, Kwang Ju, and Pyeng Yang, and special choruses from various schools. The Rodeheaver brothers sang their Negro Spirituals, to the unbounded delight of the crowd, who applauded vigorously when they were told in Korean that the song would be "what the black men in the U. S. A. think about heaven."

There was the convincing, winning sermon, always wonderfully translated, then the call for those who wanted to show they were starting the new life to come forward, and and while there were no aisles, for space was. too precious, the personal workers, each marked by a bunch of (artificial) maple leaves. for a badge, were everywhere, and the crowd had to be pushed back to make room for easily have imagined themselves in the old those who wanted to clasp Dr. Biederwoll's.



hand and turn in the card showing their new and seeing that it was adhered to. Only the intention.

Mrs. and Mr. Traveller met some missionaries after the evening meeting, and learned something about what was going on.

Dr. Biederwolf, Homer and Joe Rodeheaver, Miss Saxe and Miss Hay, were on their way to Australia, to hold meetings in the principal cities there. On their way, they arranged for work in Japan, Korea, China, and Siam, paying their own expenses, and leaving to the local people, missionaries and native Christiana, the management of the meetings. Seoul I ad a representative committee, that was trying to make the most it could of five days, including a Sunday.

Singing in Korean, by the visitors was an experiment; the words of the songs had been written out in English letters, as they sounded in Korean, taking care to indicate the division into syllables and words, and the singers had learned them. This was successful beyond all expectation, and the Korean audiences were naturally much touched with the thought that these "Western guests" had gone to such pains for their short stay in Korea.

Every forenoon there was a meeting for Christians only; every afternoon two meetings, at the same time, for students, men and women. It was one of these meetings that had first attracted Mr. T's aftention. These were perhaps the best meetings of all, and though largely attended by students from Christian schools, more decision cards were handed in at them than in the big evening meetings.

There were only two of the latter, as the weather was bad on Monday and Thursday nights, so the tent could not be used, and only those attended who could find room in the Y. M. C. A. auditorium or gymnasium.

Aside from all these meetings, each necessarily made long by the time taken for interpretation, schools were visited, in and near the city; a call was made upon His Excellency the Governor-General; special meetings were held; the committee in charge had a hectic time making out the schedule day by day. and seeing that it was adhered to. Only the generous help of friends, and the willingness of the visitors to let themselves be overworked, made the campaign possible.

On Sunday evening the Town Hall was packed with what was said to be the largest crowd it ever held, and 111 cards were signed, about 40 per cent of them by Koreans, in this meeting held for Japanese. Again on Tuesday night there was a double-header, for the Chinese Christians and their friends packed the Y. auditorium, while the Korean meeting was going on in the tent. The singers and speakers went to each meeting in turn, and 72 cards were signed there. The number signed in the Korean meetings was 364, making a total of 557. If the campaign could have lasted two weeks, the number would have been 3 or 4 thousand.

Expenses amounted to something over #300, and were met by a subscription raised in Seoul, among all those interested. There was even a small balance.

Post cards have been mailed to those who signed the 374 cards, telling them that the pastor of the nearest church will call upon them soon, and welcoming them to fellowship, and the cards are in the hands of the pastors for this work.

Three resolutions, passed unanimously in the Foreign Church of Seoul, express the judment not only of the missionaries and ot. Westerners, but of the Korean, Chinese, and Japanese Christian communities.

"The members of the Seoul Foreign Church express their appreciation of the series of meetings held here by the Biederwolf-Rodeheaver party, and regret only the shoriness of their stay, and the unfavorable weather that handicapped them.

"We heartily urge them to visit Secul on their way back from Australia (or if this is impossible, at some later date) and hold a campaign of not less than three weeks. For this we pledge our full support, and that of the Korean, Japanese, and Chinese churches.

"We wish them Godspeed and great success on their further journey, and fullest success in all their work."



#### "Henry Loomis; Friend of the East."

This is a welcome volume presenting the life story of one of Japan's Christian pioneers, Dr. Henry Loomis of the American Bible Society, prepared by his daughter. Miss Clara Loomis is still a missionary in Yokohama and shows her intimate knowledge of the life and customs of the land on every page. In an introduction contributed by Dr. Robert E. Speer he says:-

"There are not a few men to whom Henry Loomis was a guide to a better use of their powers than the world would have got from them without his influence. His great interest, of course, was Japan and the extension of Christianity in Japan . . . But his interest was scarcely less in China and Korea. He did everything he could to bring Christianity to the Chinese in Japan. And from the beginning of missionary work in Korea he

worked, as his biography reveals, for the well-being of the Korean people. There were years when it was not easy for one who loved both Japan and Korea as he did, to hold his affections together. In such years he did his best to judge justly. When his judgments were not sure, 'lis sympathies nevertheless were as clear and warm as sanlight . . . The plainest words describe Henry Loomis best. He was a good, kind man. The best values of life and character were in him, loyalty, faithfulness. modesty, industry, considerateness, love."

The price of this book is \$1.25 and it is published by the Revell Company. It may be ordered through the C. L. S. of Korea. Seoul.

#### Notes and Personals.

Returned from furlough :

Miss Louise Miller, to Soonchun. Miss Louise McCully and Miss Elizabeth

Mccuity, to Wonsan.
Miss G. L. Cass and Miss E. M. Palethorpe, to Yongjung.

Miss S. Buckland, to Chanju.

New Missionaries, Canadian Mission. Miss V. E. Cardwell, R. N., to Hamheung. Miss M. P. Anderson, to Sungjin.

To Dr. and Mrs. J. K. Levie of Kwangiu, a

son, Elmer Athalone, born Sept. 5th.
To Rav. and Mrs. Thos. D. Murphy of Mokpo, a daughter, Laura Lois, born October 22nd.

To Rev. and Mrs. E. Adams of Chairyung, a son, John Edward, born September 17th.

To Rev. and Mrs. H. V. L. ape of Syenchun, a son, James Sharrocks, born October 9th.

To Personal Mrs. E. E. Hamilton, of Punns.

To Rev. and Mrs. F. É. Hamilton, of Pyeng Yang, a son, born October 10th.

Death :

Caroline Patterson, age nine-daughter of Dr. and Mrs. J. B. Patterson of Kunsan, on September 15th, of scarlet fever.

Mrs. Bess McCalla Hail, of Kunsan, to Mr. Robert Harrison of Senul, on November thirtieth, at Union Methodist Chapel, Seoui.

Proposed Revision of the Union Hymugl.

The Union Hymnbook Committee of the Federal Council was called to meet in Scoul on Nov. 28th, for the purpose of commencing a revision of the present hymnbook in accordance with the repeated instructions of the Federal Council. In this connection sug. stions and criticisms will be welcomed and should be addressed to the convener of the committee, Mr. G. A. Gregg, Seoul.

Near East Relief.

The Korean, Japanese and foreign community of Korea have decided to participate. in the International Golden Rule Dinner of on December 2nd, proposed at a meeting of the Near East Association held at Geneva in September.

Coming Classes and Conferences.

Will all missionaries engaged in evangelisti work send to the C. L. S. the dates of Winte Bible Classes and meetings of Assemblies and Conferences so that a representative of the "Christian Messenger" may attend and give information and collect subscriptions for 1924.



## Korea Mission Field

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